

THE  
DĪPAVAṂSA:

AN ANCIENT BUDDHIST HISTORICAL RECORD.

2234

EDITED AND TRANSLATED BY

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## INTRODUCTION.

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The DĪPAVAMSA, an edition of which I here lay before the public, is a historical work composed in Ceylon by an unknown author. George Turnour, who first drew the attention of European scholars to the Dīpavamsa<sup>1</sup>), declared it to be identical with a version of the Mahāvamsa to which the Mahāvamsa Tīkā occasionally alludes, the version preserved in the Uttaravihāra monastery. This is certainly wrong<sup>2</sup>). We must undertake, therefore, a research of our own as to the origin of the Dīpavamsa and its position in the ancient literature of the Ceylonese.

The Mahāvamsa Tīkā, when commenting on the title

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1) See the Journal As. Soc. Bengal, vol. VI, p. 790, 1054; VII, p. 919 et seq.

2) The arguments by which Turnour supports his theory are entirely founded on errors and inaccuracies. Turnour says, for instance, that the opening lines of the Dīpavamsa are quoted in that Tīkā as contained in the Uttaravihāra-Mahāvamsa. The Tīkā quotes those lines indeed (India Office MS. of the Mahāv. Tīkā fol. ko'), but without the slightest reference to the Utt.-Mahāvamsa. The only passage referring to the Mahāvamsa of the Uttaravihāra which I know, is quite sufficient to show that this work was different from the Dīpavamsa. In the Mahāvamsa Tīkā (India Off. MS. fol. gha') we are told, that the Uttaravihāra-Mahāvamsa contained a statement somewhat different from the usual one, with regard to the descendants of king Sihassara: „Uttaravihāravāsinam pana Mahāvamse Sihassarassa raño puttaputtakā caturāsitisahassāni rājāno ahesum, tesam kaniṭṭhako Bhaggusakko (corrected to Bhagusakko) nāma rājā. tassa puttaputtakā dvāvisatisahassāni rājāno ahesum, tesam kaniṭṭhako Jayaseno 'ti vuttam." The Dīpavamsa (3, 43. 44) in the contrary agrees with the statements of our Mahāvamsa (p. 9) which are in contradiction to the Mahāvamsa of the Uttaravihāra.

of the Mahāvamsa, contains the following important remarks<sup>1)</sup>:

„Mahāvamsam pavakkhāmiti mahantānam vamsa tantipaveniparamparā 'ti pi sayam eva vā mahantattā ubhayattha paridīpitattā vā Mahāvamsa, tam Mahāvamsam. tesam pi buddhabuddhasāvakādīnam pi guṇamahantānam Mahāsammatādīnam pi vā rājamahāmattānam (rājamahantānam?) pavenidīpitattā ca buddhāgamanāḍipakārehi mahādhikārattā sayam eva mahantattam veditabbam.

anupamavamsaanuggahādīnam (°dīnam Paris MS.)

sabbam aññatam (aññatam Par. MS.) katam suppakāsitam

apariyāgatam (ariyābhatam Par. MS.) uttamasabbhi vaṇṇitam

sunantu dīpatthutiyā sādhusakkatan ti (comp. Dīpav. 1, 5) iminā Aṭṭhakathānāyena' ev' assa mahantattam paridīpitam (paridīpitattam?) ca veditabbam. — tenāhu porāṇā:

dīpāgamanam buddhassa dhātunā ca bodhīgamanam (bodhiyāgamanam Par. MS.)

saṃgahattheravādañ ca dīpamhi sāsanaḡamanam

narindāgamanam vamsam kittayissam sunātha me 'ti

(comp. Dīpav. 1, 1). imāya pana gāthāya nayena (gāthānāyena Par. MS.) pi assa sakhyā (saṃkhyā Par. MS.) mahantattaparidīpitattam ñeyyam. evam Mahāvamsa ti laddhanāmanam Mahāvihāravāsīnam vācanamaggam porāṇaṭṭhakatham ettha Sihalabhāsam hitvā Māgadbhikabhāsāya pavakkhāmiti adhippāyo.“

As two stanzas are quoted here, the first of which is said to be taken from an Aṭṭhakathā, the second from a work of the „Porāṇā“, and as immediately afterwards mention is made of the Sinhalese „Porāṇaṭṭhakathā“, the contents of which are expressed in the Mahāvamsa in Pāli, there can be very little doubt that this Aṭṭhakathā and

1) I give this passage according to the India Office MS. (fol. ko'), together with the various readings of the Paris MS. (fol. ko') which M. Feer has kindly communicated to me. — Comp. Turnour's *Introd. to the Mahāvamsa*, p. XXXI.

that work of the Porâṇâ are identical with each other and with the Porâṇatthakathâ mentioned afterwards. If I am right in asserting the identity of the works alluded to under these various expressions, we learn from this passage the following important fact, viz.: there was an Atthakathâ handed down and probably also composed in the Mahâvihâra, written in Sinhalese, the introductory stanzas of which allude to a historical account of Buddha's visits to Ceylon, of the Councils, of Mahinda etc., intended to be given in that very Atthakathâ, and these stanzas are almost identical with the opening lines of the Dîpavaṃsa. There must, therefore, most probably be some relation between this Atthakathâ and the Dîpavaṃsa which will be of a sufficient interest to justify a further inquiry.

Let us see what results we may obtain as to the contents of this Atthakathâ and as to its literary form? Let us ask particularly in what way the Pâli stanzas quoted from this Atthakathâ were connected with its main substance which was composed in Sinhalese?

The Mahâvaṃsa Tîkā, after the passage quoted above, goes on to give some details about the way in which the author of the Mahâvaṃsa made use of this Sinhalese Atthakathâ on which his own work is based. It is said in the Tîkā: „ayaṃ hi âcariyo porâṇamhi Sîhala[tṭha]-kathâ - Mahâvaṃse ativitthârapunaruttidosabhâvaṃ pa-hâya taṃ sukhaggabaṇâdippayojanasahitaṃ katvâ 'va ka-thesi". The work in question is called here, as repeatedly afterwards, Sîhalaṭṭhakathâ-Mahâvaṃsa. It is not difficult to account for this expression where the two at first sight contradictory elements of a (theological) commentary (Atthakathâ) and of an extensive historical narrative (Mahâvaṃsa) are combined together. If we look at Buddhaghosa's Atthakathâ on the Vinaya, we find that the author has there prefixed to his explanation of the sacred texts a detailed historical account of the origin of the Tipitaka, its redaction in the three Councils, and its propagation to Ceylon by Mahinda and his companions. Buddhaghosa's commentary is based, as is well

known, on that very Sinhalese *Aṭṭhakathā* of the *Mahāvihāra*, which we are now discussing, and we may assume almost with certainty, that to this *Aṭṭhakathā* a similar historical introduction was prefixed which may have been even of a greater extent than that of *Buddhaghosa*. If our inference is correct, we have found in what way the title „*Sihalaṭṭhakathā-Mahāvamsa*“ could apply most properly to this work: it is a historical account (*Mahāvamsa*) which forms a constituent part of a theological commentary (*Aṭṭhakathā*), and which is composed in order to give to the dogmatical contents of the latter the indispensable historical foundation<sup>1)</sup>.

We are not very likely to go too far astray, if we try to form an idea of the style of composition of this Sinhalese *Aṭṭhakathā-Mahāvamsa* according to the analogy of what we have before us in *Buddhaghosa's* comment. According to this, the *Aṭṭhakathā-Mahāvamsa* appears to have been written, in the main, in prose; it was intermixed, however, with a considerable number of stanzas in order to emphasize the more important points of the narration and to raise them above the level of the rest. The Pāli verses quoted above, which are taken apparently from the introduction to the whole work, render it highly probable that all these stanzas were composed in Pāli. It was necessary, of course, to convey to the Sinhalese clergy of that time the understanding of the sacred Pāli texts by a commentary written in Sinhalese; if, however, in the course of such a commentary the most important and remarkable points were to be expressed in a metrical form, we may easily understand, that for such a pur-

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1) In order to show how an *Aṭṭhakathā* could contain extensive and detailed historical statements, we may refer also to the quotations which the *Mahāvamsa Tīkā* gives from the *Aṭṭhakathā* of the *Uttaravihāra*, concerning the history of *Susunāga* (Turnour's Introduction, p. XXXVII), of the nine *Nanda* kings (l. l. p. XXXVIII), of *Candagutta* (l. l. p. XLII), of the descendants of *Mahāsammata* (l. l. p. XXXV). If we compare the last passage with the statements about the same subject given above (p. 1, n. 2) from the *Mahāvamsa* of the *Uttaravihāra*, we are lead to believe, that the *Mahāvamsa* also of the *Uttaravihāra* formed a part of the *Aṭṭhakathā* of that monastery in the same way as was the case in the *Mahāvihāra*.



pose the language of the sacred texts which contained so abundant a stock of models for metrical composition, appeared much more appropriate than the popular dialect of the Sinhalese.

A considerable number of verses ascribed to the „Porâṇâ“, i. e. taken from the ancient Sinhalese Aṭṭhakkathâ, and quoted by Buddhaghosa or in the Mahāvamsa Ṭikâ, present the same close resemblance and almost identity with passages of the Dîpavamsa, which we have observed in the two verses given above. In proof of this I give the following examples:

Samanta-Pāsādikâ (MS. Orient. 1027 of the Brit. Museum) fol. ga': tenâhu porâṇâ:

Vedisagirimhi Rājagahe vasitvā timsa rattiyo  
kâlo 'va gamanassā 'ti gacchāma dīpam uttamam. |  
paḷinā Jambudīpāto hamsarājā va ambare  
evam uppaṭitā therā nipatimsu naguttame. |  
purato purasetṭhassa pabbate meghasannibhe  
paṭiṭṭhahimsu kūtāmbi hamsā va nagamuddhanṭi.

Comp. Dīpav. 12, 35—37.

Samanta-Pās. fol. kâh' — kha: sâ panāyaṃ (i. e. the second Council)

yehi therehi saṃgītā saṃgītesu ca vissutā  
Sabbakāmi ca Sālho ca Revato Khuddhasobhito |  
Yaso ca Sānasambhūto, ete saddhivihārikā  
therā Ānandatherassa dīṭṭhapubbā tathāgatam, |  
Sumano Vāsabhaḡāmi ca ñeyyā saddhivihārikā  
dve ime Anuruddhassa dīṭṭhapubbā tathāgatam. |  
dutiyo pana saṃgīto yehi therehi saṃgaho  
sabbe pi pannabhārā te katakiccā anāsavā 'ti.

Comp. Dīpav. 4, 50—54.

Mahāv. Ṭikâ fol. khau: tenâhu porâṇâ:  
yakkhānam buddho bhayajananam akāsi,  
te tājjitā taṃ saraṇam akāmsu buddham,  
lokānukampo lokahite sadā rato  
so cintayī attasukham acintamassa. |  
imañ ca Laṅkāthala mānusānam

porāṇakappaṭṭhitam vutt[h]avāsaṃ  
vasanti Laṅkāthala mānusa bahu  
pubbe va Ojamaṇḍavaradipe 'ti.

Comp. Dīpav. 1, 66. 73.

Mahāv. Tīkā fol. 1ām: tenāhu porāṇā:  
Suppatitṭhitabrahmā ca Nandiseno Sumanadeviyā  
putto mātā pitā c' eva gihibhūtā tayo janā 'ti.

Comp. Dīpav. 19, 9.

Mahāv. Tīkā fol. 4hri': tenāhu porāṇā:  
Anulā nāma yā itthi sā hantvāna naruttame  
catumāsaṃ Tambapaṇṇimhi issariyaṃ anusāsita 'ti.

Comp. Dīpav. 20, 30.

These passages which we may almost with certainty pronounce to belong to the ancient Aṭṭhakathā-Mahāvamsa of the Mahāvihāra, will suffice to show, to what extent the author of the Dīpavamsa borrowed not only the materials of his own work, but also the mode of expression and even whole lines, word for word, from that Aṭṭhakathā. In fact, a great part of the Dīpavamsa has the appearance not of an independent, continual work, but of a composition of such single stanzas extracted from a work or works like that Aṭṭhakathā; many of the repetitions and omissions<sup>1)</sup> which render some chapters of the

1) The most striking example of such repetitions is the account of the three Councils, each of which is described twice, the author, no doubt, having had before him two different authorities. The case is similar in the following passages:

(12, 51—53:)

samaṇo 'ti maṃ manussalokeyaṃ khattiya puechasi bhūmipāla,  
samaṇā mayam mahārāja dhammarājassa sāvakā  
tam eva anukampāya Jambudīpā idhāgatā. |  
āvudham nikkhipitvāna ekamantaṃ upāvisi,  
nissajja rājā sammodi bahum atthūpasamhitam. |  
sutvā therassa vacanaṃ nikkhipitvāna āvudham  
tato theram upagantvā sammoditvā c' upāvisi.

(17, 27:)

pupphakanarako nāma ahū pajjarako tadā  
tasmiṃ samaye manussānaṃ rogo pajjarako ahū.

An instructive example of the abrupt and fragmentary character of some parts of the Dīpavamsa is contained in the account of the conversion of young Moggallāna (5, 55—68), which would be almost unintelligible if we did not possess the same narrative in the Mahāvamsa (pp. 28—33).

Dīpavaṃsa almost illegible, we may account for not by the inadvertence of copyists, but by this peculiar method of compilation.

The results we have obtained regarding the connexion between the Dīpavaṃsa and the ancient Aṭṭhakathā of the Mahāvihāra, furnish us with a clue for gaining an insight into the relative position of the Dīpavaṃsa and the second important historical text of the Pāli literature, the Mahāvaṃsa. The two works are, indeed, in the main nothing but two versions of the same substance, both being based on the historical Introduction to the great Commentary of the Mahāvihāra. Each work represented, of course, their common subject in its own way, the Dīpavaṃsa following step by step and almost word for word the traces of the original, the Mahāvaṃsa proceeding with much greater independence and perfect literary mastership. The Dīpavaṃsa, as regards its style and its grammatical peculiarities, betrays the characteristics of an age in which the Sinhalese first tried to write in the dialect of the sacred texts brought over from India; there are passages in the Dīpavaṃsa which remind us of the first clumsy attempts of the ancient German tribes, to write Latin. The Mahāvaṃsa is composed very differently; its author masters the Pāli grammar and style with a perfect ease which cannot have been acquired but after many fruitless attempts, and which may be compared with the elegant mastership of Latin composition by which the Italian poets and scholars of the *renaissance* excelled. The turning-

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A careful consideration, however, of this passage shows that the boundary-line between what is said and what is omitted does not present those signs of capricious irregularity which inevitably characterize gaps caused by a copyist's carelessness. The omissions are governed by a certain principle. The important and interesting parts of the story are fully told; the less prominent events which form only the connecting links between the chief points of the narrative, are altogether omitted. I think that both these omissions and those repetitions are to be accounted for, in the main, by the extremely awkward method in which the author compiled his work, though I do not deny, of course, that many of the gaps which are found throughout the whole work, are to be referred to a different origin, viz. to the misfortunes to which the tradition of the Dīpavaṃsa has, from then till now, been exposed.

point between the ancient and the modern epoch of Pāli literature in Ceylon, is marked, no doubt, by the great works of Buddhaghosa, which were not less important from a literary than from a theological point of view.

Both Mahāvamsa and Dīpavamsa finish their records at the same point, viz. with the death of king Mahāsena. This coincidence is, of course, nothing but a consequence of the two works' being derived from the same source. We may find in this a new confirmation of our opinion that this source is the Atthakathā-Mahāvamsa of the Mahāvihāra Monastery. The reign of that very king Mahāsena was a fatal time to this monastery. A hostile party succeeded in obtaining king Mahāsena's sanction for destroying the Mahāvihāra; during a period of nine years the monastery remained deserted by its former inhabitants; afterwards, after long and violent ecclesiastical struggles, it was reconstructed. We may easily understand, therefore, why historical writers belonging to the Mahāvihāra fraternity should stop just at the epoch of Mahāsena's reign, where the past destinies of their spiritual abode were divided from the present.

After these remarks about the relation of the Dīpavamsa to the ancient theological commentaries and to the Mahāvamsa, we now proceed to collect the data which throw a light on the question, at what time the Dīpavamsa was composed. Turnour infers its anterior origin, compared with the Mahāvamsa, from the fact of the first line's, as he says, of the Dīpavamsa being quoted in the Mahāvamsa Tīkā, the authorship of which he ascribes to Mahānāma, the author of the Mahāvamsa itself. But apart from Turnour's opinion on the age of the Mahāvamsa Tīkā being totally wrong, we have seen, that those lines are quoted in the Mahāvamsa Tīkā not from the Dīpavamsa itself, but from the Atthakathā on which the Dīpavamsa is founded. So we lose the date on which Turnour's opinion is based. What remains, are the following data:

1) The Dīpavamsa cannot have been written before A. D. 302, because its narrative extends till that year.



2) Buddhaghosa was acquainted with a version of the *Dīpavaṃsa* which, however, differed in some details from that which we possess<sup>1)</sup>.

3) The continuator of the *Mahāvamsa* (p. 257, ed. Turnour) tells us, that king Dhātusena (A. D. 459—477) ordered the *Dīpavaṃsa* to be recited in public at an annual festival held in honour of an image of Mahinda.

4) These data being given, it is only of a secondary importance, that the *Mahāvamsa Tīkā*, which was composed in much later times, mentions an *Aṭṭhakathā* on the *Dīpavaṃsa*<sup>2)</sup>.

The result is, that the *Dīpavaṃsa* — be it in that very version which we possess or in a similar one — was written between the beginning of the fourth and the first third of the fifth century. We do not know as yet the exact date of the composition of the *Mahāvamsa*<sup>3)</sup>, but if we compare the language and the style in which the two works are written, there will scarcely be any doubt as to the priority of the *Dīpavaṃsa*. The words, besides, by which Mahānāma characterizes the works of his predecessors:

porāṇehi kato p' eso ativithārito kvaci  
atīva kvaci saṃkhitto anekapunaruttako,

apply so extremely well to those peculiarities of the *Dīpavaṃsa* of which we have spoken above, that they appear to have been written most probably with reference to this very work.

1) Some lines from that version of the *Dīpav.* are quoted in the *Samantapāsādikā*. They partly agree with our text; partly they differ in such a way that they cannot be reconciled with it. See my notes on *Dīp.* 11, 17; 12, 1. — The *Dīpav.* is also quoted in the *Aṭṭhakathā* on the *Kathāvatthu*; see the note on 5, 30.

2) fol. 9e (with reference to the ecclesiastical quarrels in Mahāsena's reign): ye keci bhikkhū vā ussāpitanikāyantaraladdhikā vā tath' eva ambhākam ācariyā akamsū 'ti vadeyyum, tesam pi tam parikappitavipphanditam eva, tesam abhilāpamattam vā 'ti *Dīpavaṃsaṭṭhakathāyaṃ vuttam*.

3) The arguments of Turnour who brings it under the reign of Dhātusena (Introd. p. LIV), are extremely weak.

I have made use in editing the text of the *Dîpavaṃsa*, of the following MSS.:

I. MSS. written in Burmese characters.

- 1) *F*: MS. belonging to Major Fryer who brought it to England from British Burmah. About the third part of the *Dîpavaṃsa* (6, 87 — 15, 91) is wanting; instead of this the MS. contains a fragment of the *Thûpavaṃsa*. The MS. has been written Sakkarâj 1190 = A. D. 1828.
- 2) *N*: A Collation of the MS. presented by the late king of Burmah to the Colonial Library in Colombo. This MS. was collated by Gombadde Watte Dewa Aranolis with the MS. *M* (see below), for the use of Mr. Rhys Davids; its readings are indicated, for the most part in English characters, sometimes in Sinhalese writing, at the margin of *M*. If the reading of *N* is not expressly indicated by Dewa Aranolis, but if we are, from the silence of the collation, to draw the conclusion, that *N* agrees with *M* — a conclusion which is, of course, by no means always a safe one —, I designate such readings by *n*. If only a part of the single words is indicated, I include in brackets those parts which we are to supply from *M*.

II. MSS. written in Sinhalese characters.

- 3) *G*: MS. of the Paris National Library (collection Grimblot; fonds Pâli 365). Although this MS. is written in Sinhalese characters, its readings agree at a good many passages with the Burmese MSS. The text of *G* has been corrected from a MS. very similar to *B*.
- 4) *A*: MS. of the India Office (Pâli Collection no. 95).
5. 6) *B. C*: Copies of two MSS. of the Dadalle Wihâre, made for Mr. Rhys Davids, now in the Cambridge University Library (Add. 945. 946). In the five first *Bhāṇavâras* there are frequent corrections in *C* made from another MS. than that from which *C* has been copied. I designate these corrections by *c*.

- 7) *M*: Copy made by Gombadde Watte Dewa Aranolis for Mr. Rhys Davids from a MS. of the Busse Wihâre. Written on paper. Now in the Cambridge University Library (Add. 944).
- 8) *R*: MS. of the Cambridge University Library (Add. 1255). This is a copy of a MS. belonging to Mr. James d'Alwis.
- 9) *D*: MS. in the possession of Mrs. Childers, London; it is a copy made for the late R. C. Childers.
- 10) *E*: MS. of the Paris National Library (Coll. Grimblot, fonds Pâli 366).
- 11) *S*: A copy written on paper, which the priest Subhûti of Vaskaduve was kind enough to send me. There are some good corrections, written with pencil, on the first leaves, which I designate by *s*.

I have used, besides, the following abbreviations:

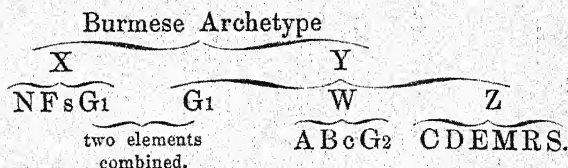
*X* = all Burmese MSS.

*Y* = all Sinhalese MSS.

*Z* = the class of MSS. represented by CDEMRS.

All our MSS. are derived from the same original source which was very incorrectly written in Burmese characters, as we may infer from some of the blunders common to all of our MSS.<sup>1)</sup> Perhaps this was the MS. brought in 1812 from Siam to Ceylon by the Modliar George Nadoris<sup>2)</sup>.

The way in which the single MSS. are derived from their common source, will be shown by the following table:



As to their critical value, the Burmese MSS. (*X*) deserve to be classed first; least is the value of *Z*, the

1) See, for instance, 1, 6. 55; 4, 45; 11, 3; 22, 18.

2) See Journ. As. Soc. Bengal VI, p. 790.

apparent correctness of which is owing not to real ancient tradition, but to arbitrary attempts of emendators.

It appeared desirable to print not the text corrected as far as possible, but the text of the *codex archetypus*, and to give in the footnotes my own emendations as well as those tried already in the MSS. In many passages I have refrained from correcting manifest grammatical blunders, errors in numbers of years etc., because I was afraid of correcting not the copyist but the author himself. Many passages also appeared to me too hopelessly corrupt for me to try to correct them. Of the various readings I could give, of course, only a selection, or the work would have increased to its threefold extent.

I cannot finish without having expressed my sincere thanks to the librarians and owners of MSS. who very liberally lent them to me or allowed me to collate them. My special thanks are due also to Dr. R. Rost who aided my undertaking from its beginning to its end with the greatest kindness in many various ways, and to my learned friends Dr. G. Bühler and Mr. Rhys Davids, but for whose kind and indefatigable assistance I should not have been able to add to the Pāli text of the *Dīpa-vaṃsa* a translation written in the language of a foreign country.

Berlin, September 1879.

The Editor.

Namo tassa bhagavato arahato sammâsam-  
buddhassa.

Dîpâgamanam buddhassa dhātu ca bodhiyâgamanam  
saṃgahâcariyavâdañ ca dîpamhi sâsanâgamanam  
narindâgamanam vaṃsam kittayissam, suṇâtha me. |  
pîtipâmojjajananam pasâdeyyam manoramanam  
anekâkârasampannam cittikatvâ suṇâtha me. |  
udaggacittâ sumanâ pahatṭhâ tuṭṭhamânasâ  
niddosaṃ bhadravacanam sakkaccaṃ sampatiṇṇhatha. |  
suṇâtha sabbe paṇidhâya mānasam, vaṃsam pavakkhâmi  
paramparâgataṃ  
thutippasattham bahunâbhivaṇṇitam etamhi nânâkusumam  
va ganthitam, |  
anûpamam vaṃsavaraḡḡavâsinam apubbam anaññam tatha  
suppakâsitaṃ  
ariyâgataṃ uttamasabbhi vaṇṇitam suṇâtha dîpatthuti sâ-  
dhusakkataṃ. | 5

Those readings of the MSS. which the Editor thinks to be correct, are spaced out, as well as his own conjectures.

I, 1. This verse is quoted in the Mahāvamsa Tîkā (Turnour's MS.). dhātu ca ABGX, dhātuñ ca Z, Mahāv. T. dhātu may be the genitive; compare some examples of similar genitives and locatives at 15, 21, 27; 16, 32; 17, 53. — 4. °âbhatam ABcG2, Mahāv. T., °âbhabhatam F, °âgataṃ NG1Z. — nânâkusumavarabhūtagaṇṭhitam N, nânâkusumam varabhūtagaṇṭhitam F, nânâkusumavadasutapaṇḍitam G1, etamhi nânâkusumam va ganthitam Y, Mahāv. T. — 5. This Ćloka which is quoted in the Mahāvamsa Tîkā, runs there thus: anupamavaṃsaanuggahâdinam sabbam aññatam kataṃ suppakâsitaṃ apariyâgataṃ uttamasabbhi vaṇṇitam suṇantu dîpatthuti sâdhusakkataṃ ti.



Âsabhañ ðhânapallañkam acalam dâlham akampitañ  
 caturañge patitthâya nisîdi purisuttamo. |  
 nisajja pallañkavare narâsabho dumindamûle dipadânam ut-  
 tamo  
 na chambhati vîtabbhayo va kesarî disvâna Mârañ saha-  
 senavâhanam. |

- Mâravâdam bhinditvâna vitrâsetvâ sasenakam  
 jayo attamano dhîro santacitto samâhito |  
 vipassanâkammattthânam manasikârañ ca yoniso  
 sammasi bahuvidham dhammam anekâkâranissitam. |  
 pubbenivâsaññañ ca dibbacakkhuñ ca cakkhumâ  
 10 sammasantô mahâññañ yâme tayo atikkami. |  
 tato pacchimayâmamhi paccayâkâram vivattayi  
 anulomam patilomañ ca manas' âkâ sirighano. |  
 ñatvâ dhammam pariññâya pahânam maggabhâvanam  
 anusâsi mahâññañ vimutto upadhisamkhaye. |  
 sabbaññutaññañavaram abhisambuddho mahâmuni  
 buddho buddho 'ti tam nâmam samañña pathamam ahû. |  
 bujjhitvâ sabbadhammânam udânam katvâ pabhamkaro  
 tad' eva pallañkavare sattâham vîtinâmaya. |  
 samitasabbasantâso katakiecco anâsavo  
 15 udaggo sumano hattho vicintesi bahum hitam. |  
 khañe khañe laye buddho sabbalokam avekkhati,  
 pañcacakkhû vivaritvâ olokesi bahû jane. |  
 anâvaranaññañ tam pesesi dipaduttamo,  
 addasa virajô satthâ Lañkâdîpam varuttamam |  
 sudesam utusampannam subhikkham ratanâkaram  
 pubbabuddhamanucinnam ariyaganasevitam. |  
 Lañkâdîpavaram disvâ sukhetam ariyâlayam  
 ñatvâ kâlam akâlâñ ca vicintesi anuggaho: |  
 Lañkâdîpe imam kâlam yakkhabhûtâ ca rakkhasâ  
 20 sabbe buddhapatîkutthâ, sakkâ uddharitum balam. |

6. âsabhañ ðhânam pallañkam? Dasabalasutta: dasabalasam-  
 annâgato bhikkhave tathâgato catûhi vesârâjehi samannâgato âsabhañ  
 ðhânam patijânâtî parisâsu sihanâdam nadati. — dâlham X, duttham Y. —  
 caturô auge X. Compare Abhidhânapp. 157. — 7. sahasenam âgatañ Z,  
 [sahasena]vâ[gatam] N, sahasenavâhanam A B F G. The reading of Z may be  
 correct. — 12. anusâsi Ns, anuñâsi F, anussâbhi (corrected into anussâsi)  
 G1, anussâhi A B G2, anussari Z. — 16. pañca cakkhum s.

nīharitvā yakkhagane pisāce avaruddhake  
 khemaṃ katvāna taṃ dīpaṃ vasāpessāmi mānuse. |  
 tiṭṭhantesu ca ime pāpe yāvatāyuppi asesato,  
 sāsananantaram bhavissati Laṅkā dīpavare taṃ. |  
 uddharitvāṇaṃ ahaṃ satte pasādetvā bahū jane  
 ācikkhitvāna taṃ maggaṃ añjasā ariyāpathaṃ |  
 anupādā parinibbāyi suriyo atthaṃ gato yathā.  
 parinibbute catummāse hessati paṭhamasaṃgaho, |  
 tato paraṃ vassasate vassāṇaṃ atthārasāni ca  
 tatiyo saṃgaho hoti pavattatthāya sāsanaṃ. |  
 imasmiṃ Jambudīpamhi bhavissati mahāpati  
 mahāpuṇṇo tejavanto Asoka dhammo 'ti vissuto. |  
 tassa raṇṇo Asokassa putto hessati paṇḍito  
 Mahindo sutasampanno Laṅkā dīpaṃ pasādayaṃ. |  
 buddho nātvā imaṃ hetuṃ bahuṃ atthūpasamhitāṃ  
 kālākālaṃ imaṃ dīpaṃ ārakkhaṃ sugato kari. |  
 pallaṅkaṃ animisaṃ ca caṅkaṃ ratanāgharaṃ  
 ajapālamucalindo khīrapālena sattamaṃ. |  
 satta satta bhakaraṇīyaṃ katvāna vividhaṃ jino  
 Bārāṇasīṃ gato vīro dhammacakkaṃ pavattitum. |  
 dhammacakkaṃ pavattento pakāsento dhammaṃ uttamaṃ  
 atthārasannaṃ koṭṭiṇaṃ dhammābhisaṃmayo ahū. |  
 Koṇḍañño Bhaddiyo Vappa Mahānāmo ca Assaji  
 ete pañca mahātherā vimuttā anattalakkhaṇe. |  
 Yasasahāyā cattāri, puna paṇṇāsa dārake  
 Bārāṇasī Isipatane vasanto uddharā jino. |

25

30

22. tiṭṭhantoham ime pāpe XG1s, tiṭṭhantesucaṃ ime pāpe Z, tiṭṭhantesu ca pāpesu ABG2. I think that at least one line is wanting. We may fill up the gap thus:

„pisāce pavesessāmi Giridīpaṃ manoramaṃ,  
 tiṭṭhantu ca ime pāpā yāvatāyuppi asesato.“

24. parinibbāyi G1XZ, parinibbeyaṃ ABG2. parinibbeyaṃ? —  
 25. vassasate vassānāth° XZG1, dve vassasatānāth° A2BG2, vassasatānāth° A1. I think that the reading of XZG1 is correct, and that a Ḍoka which contained a mention of the second Council has been omitted in our MSS. —  
 27. pasādaye Y (°yup G1), °yaṃ Xs. — 31. pavattento all the MSS.; pavattente? — pakāsente AB. — 33. Yasasahāyā cattāro? — Bārāṇasī may be a locative; compare the note on dhātu 1, 1, and the expression „jāti vijjante“ in the Buddhavaṃsa (Jāt. vol. I, p. 4). But perhaps we should write Bārāṇasī, comp. v. 34 and the comment on Kaccāyana's Grammar, 2, 18.

Bârânasim vasi tvâna vutthavasso tathâgato  
 Kappâsike vanasaṇḍe uddhari Bhaddavaggiye. |  
 anupubbañ cāramāno Uruvelam āvasari,  
 35 addasa virajo satthā Uruvelakassapañ jaṭim. |  
 agyāgāre ahināgaṃ damesi purisuttamo.  
 disvā acchariyaṃ sabbe nimantimsu tathāgataṃ: |  
 hemantañ cātumāsamhi idha vihara Gotama,  
 mayaṃ taṃ niccabhattena sadā upaṭṭhahāmase. |  
 Uruvelāyaṃ hemante vasamāno tathāgato  
 jaṭile sapārisajje vinesi purisāsabho. |  
 mahāyaññaṃ pakappimsu Aṅgā ca Magadhā ubho,  
 disvā yaññe mahālābhaṃ vicintesi ayoniso: |  
 mahiddhiko mahāsamaṇo ānubhāvañ ca taṃ mahā,  
 40 sace mahājanakāye vikubbeyya katheyya vā, |  
 parihāyissati me lābho Gotamassa bhavissati,  
 aho nūna mahāsamaṇo nāgaccheyya samāgamaṃ. |  
 caritaṃ adhimuttiñ ca āsayañ ca anūsayaṃ  
 cittassa soḷasākāre vijānāti tathāgato. |  
 jaṭilassa cintitaṃ űatvā paracittavidū muni  
 piṇḍapātaṃ Kurudīpe gantvāna mahāiddhiyā |  
 Anotattadahe buddho paribhūñjitvāna bhojanaṃ  
 tattha jhānasamāpattiṃ samāpajji bahuṃ hitaṃ. |  
 buddhacakkhūhi lokaggo sabbalokaṃ vilokayi,  
 45 addasa virajo satthā Laṅkādīpavaruttamaṃ. |  
 mahāvanam mahābhīmaṃ āhu Laṅkātalam tadā.  
 nānāyakkhā mahāghorā luddā lobitabhakkhasā |  
 caṇḍā ruddā ca pisācā nānārūpavihesikā  
 nānādhimuttikā sabbe sannipāte samāgatā. |  
 tattha gantvāna taṃmajjhe vimamsetvāna rakkhase  
 niharitvā pisācānaṃ manussā hontu issarā. |  
 imaṃ atthaṃ mahāvīro cintayitvā bahuṃ hitaṃ

37. cātumāsamhi? — 40. ca („ca“ is wanting in BG) mahā sace mahājanakāye ABG, ca taṃ mahā s° m° Xs, ca mahā sace mahante janakāye ca Z. If we take the reading of X as correct, ānubhāvaṃ instead of ānubhāvo is well in keeping with the style of the Dipavaṃsa, and perhaps we may even accept mahā (or maham?) as a neuter nominative. — 46. ahū? — 47. nānārūpā vihesakā? — 48. gantvāna taṃmajjhe FG1, gantvānabhaṃ majjhe N, gantvān' ahaṃ majjhe s, gantvāna te majjhe Y. — 48. vihipsetvāna (vibh° G2) ABcG2, vimamsetvāna (vim° X) XG1Z. viddhamsetvāna?



nabham abbhuggamitvāna Jambudipā idhāgato. |  
 yakkhasamāgamamajjhe upari siramatthake  
 nisīdanam gahetvāna dissamāno nabhe t̥hito. | 50  
 t̥hitaṃ passanti sambuddham yakkhasenā samāgatā  
 buddho 'ti taṃ na maññanti yakkho aññataro iti. |  
 gaṅgātīre Mahiyāsu pokkhalesu patit̥thite thūpat̥thāne Su-  
 bhaṅgaṇe  
 tasmim padesasmi t̥hito naruttamo samappito jhānasamā-  
 dhim uttamam. |  
 jhānam lahum khippanisantikāro muni samāpajjati citta-  
 kkhane,  
 sahasā tam ut̥thāti jhānakhaṇiyā samāpayi sucittehi pāra-  
 mīgato. |  
 t̥hito naro iddhi vikubbamāno yakkho va mahiddhi mahā-  
 nubhāvo,  
 khaṇiyam ghanā meghasahassadhārā pavassati sītalavāta-  
 duddini. |  
 aham karomi te uṇham, mama detha nisīdituṃ,  
 atthi tejabalam mayham parissayavinodanam. | 55  
 sace vinodituṃ sakkā nisīdāhi yathicchitam,

52. Gaṅgātīre — Subhaṅgaṇe is wanting in BG2Z. — Mahiyāsu AG1, Mahissāsu X. I have written Mahiyāsu, this being the site of the Mahiyaṅgaṇathūpa, as is said in the Mahāvamsa (p. 3), or of the „Mahi nāma uyyānam“ (Mahāv. Tīkā). — Sutaṃkhaṇe AG1, Subhaṅgaṇe N, Sutaṅgaṇe F (which may be correct). — 53. khippanisantikāro NG1, °kāro BG2, °kā A, khippanippantikāro F, khippati santikāro Z. In several passages of the Aṅguttara-Nikāya, a man who is endowed with promptitude of attention, is called „Khippanisanti kusalesu dhammesu“. — cittakkhaṇe F, cittakkhaṇe N, cintane A, cittāṇe G1, cintāṇe BG2. Z has the following reading: muni samāpajji sacintāṇe tadā. There is in the Kathāvatthu (Phayre MS. fol. yāh) a chapter called „khaṇikakathā“, in which the proposition is discussed: „ekacittakkhaṇikā sabbe dhammā 'ti.“ This means, I believe: „all qualities may be considered in a moment by one thought“. Perhaps we may compare also Lal. Vist. p. 447: „sarvaṃ tad ekacittakshaṇasamāyuktam“. I feel inclined, therefore, to correct: muni samāpajjat' ekacittakkhaṇe, and to translate: „he entered upon meditation (by revolving) in a moment by one thought (the whole system of Dhamma's)“. — The following hemistich may be corrected thus: sahasā tam' ut̥thāti, jhānam khaṇe viya samāpayi sucittapāramīgato. — 54. naro AG1X, nabhe Z, which may be correct. — iddhi AG1FZ, iddhiṃ N. — khaṇiyam ghanā meghasahassadhārā X (khaṇiyamkhaṇā° F), khaṇayamahameghasahassadhāro (khaṇā° G1) AG1, khaṇāya m° dhāro Z. ghaṭṭayam (gantṭhayam?) gh° m°? — sītalavātaduddini AFG, °duṇḍubhi ZN. Compare Mahāvagga I, 3, 2. — 55. karomi vo uṇham?

sabbehi samanunñâtam, tava tejabalam kara. |  
 unham yâcatha mam sabbe, bhiyyo tejam mahâtapam  
 khippam karoma accunham tumbehi abhipatthitam. |  
 thite majjhantike kâle gimhânam suriyo yathâ  
 evam yakkhânam âtâpo kâye thapita dârunam. |  
 yathâ kappaparivatte catusuriyaâtapo  
 evam nisîdane satthu tejo hoti tatuttari. |  
 yathâ suriyam udentam na sakkâ âvaritum nabhe  
 60 evam nisîdanañ cammam n' atthi âvaranam nabhe. |  
 nisîdanam kappajâlam va tejam suriyam va pathavi  
 mahâtapam vikirati aggijâlam v' anappakam. |  
 aṅgārārāsijalitâtapam tahim nisîdanam abbasamam pa-  
 dissati  
 pakkam va ayomayapabbatûpamam. |  
 dîpesu unham nidasseti dussaham, yakkhâsu paṭisaranam  
 gavesayum  
 puratthimam pacchimadakkhiṇuttaram uddham adho dasa  
 disâ imâyo. |  
 katham gamissâma sukhî arogâ kadâ pamuñcâma imam  
 subheravam. |  
 sace ayam yakkho mahânubhâvo tejo samâpajjati pajjalâyati  
 sabbeva yakkhâ vilayâ bhavissare bhusam va mutthi ra-  
 65 jam vâtakhittam. |  
 buddho ca kho isinisabho sukhâvaho disvâna yakkhe du-  
 kkbhite bhayaṭṭite  
 anukampako kârūṇiko mahesi vicintayi attasukham amânuse. |

56. tava tejabalam phara? Comp. Buddhavaṃsa (Jât. I, p. 24, v. 168).  
 — 58. bhavitha dârunam, s; thapito d°? — 59. tathuttari (°ri B) AB,  
 taduttari FZ, tatattari N. tat' uttarim? — 60. naro Y, nabhe X (at the  
 two places). — 61. A1G1F omit va. — pathavi X, paṭṭhapi ABG, paṭ-  
 thari Z. Mahâvaṃsa Tîkā (fol. kho): te paṭhavisuriyatejacammakhaṇḍābhî-  
 bhûtāya (sic) yakkhagaṇā. — 62. pattam va N, sakkam va F, pakkā va Y.  
 — 63. dîpisu XG1, dîpesu Y (dîpetu B1). — nidasseti N, nidasoti F, nida-  
 yeti Y. I do not think that nidasseti is correct, but I do not know how to  
 correct it. — paṭissaranam N, saranam F, maranam Y. — gavesayum N,  
 gavesisum F, bhavesipisu G1, bhavesupi ABG2, bhayatajjitesu Z. — 64. ka-  
 ham gamissâma? — 66. nisabha = rishabha or vṛishabha? I have found  
 this word at the following passages: in the Saṃyuttaka-Nikāya (Phayre MS.  
 part I, fol. ko) Buddha is compared with a nāga, a sīha, an ājāniya, a ni-  
 sabha, a dhorayha. In the Majjhima-Nikāya (Turnour's MS., fol. ūam) it is said  
 of Buddha „nisabhassā appameyyassa“. Sutta-Nipāta (Phayre MS., fol. gau):  
 „gantvāna disvā isinisabham pasanno“. Buddhavaṃsa (Phayre MS., fol. ji):

ath' aññadīpaṃ paṭirūpakāṃ imaṃ ninnāṃ thalaṃ sabba-  
 thānekaśādisaṃ  
 nadīpabbatatalākasunimmalaṃ dīpaṃ Giriṃ Laṅkātalasamū-  
 pamāṃ |  
 sunibbhayaṃ gopitasāgarantakaṃ pabhūtabhakkhaṃ bahu-  
 dhaññamākulaṃ  
 utusamatthaṃ harisaddalaṃ mahiṃ varaṃ Giridīpaṃ imassa  
 uttarim |  
 rammaṃ manuññaṃ haritaṃ susītaṃ ārāmanavanarāmaṇey-  
 yakaṃ varaṃ,  
 santīdha phullaphaladhārino dumā, suññaṃ vivittaṃ, na ca  
 koci issaro, |  
 mahañṇave sāgaravārimajjhe sugambhīre ūmi sadā pabbij-  
 jare,  
 suduggame pabbatajālamussite sudukkaraṃ attha anīṭṭhaṃ-  
 antaraṃ. | 70  
 paravānarośā parapiṭṭhimamsikā akārunikā parahethane ratā  
 caṇḍā ca ruddhā rabhasā ca niddayā vidappanikā sapathe  
 idha ime. |  
 atha rakkhasā yakkhagaṇā ca dutṭhā dīpaṃ imaṃ Laṅkā-  
 ciranivāsitaṃ  
 dadāmi sabbaṃ Giridīpaporāṇaṃ, vasantu sabbe supajā  
 anīghā. |  
 imaṇ ca Laṅkātaṃ mānusānaṃ porāṇakappaṭṭhitavuttha-  
 vāsaṃ,  
 vasantu Laṅkātale mānusā bahū pubbe va Ojāvaramaṇḍa-  
 śādisaṃ. |  
 etehi aññehi guṇeh' upeto manussavāso anekabhaddako  
 dīpesu dīpissati sāsanaṃ āgate supunnacando va nabhe upo-  
 sathe. |

tato padakkhiṇaṃ katvā bodhimāṇaṃ naruttamo aparājitanisabhaṭṭhāne bo-  
 dhīpallaṅkamuttame pallaṅkena nisiditvā bujjhissati mahāyaso.

68. gopitas° N, gopikas° F, sobhitas° Y, gobhitas° G1. gopitaṃ s°?  
 — uttari XG1. uttaraṃ? — 71. ca ruddā (comp. v. 47) AB, va ruddā  
 BG2, ca ruddhā Zn, varuddhā F. I cannot correct the last words. —  
 72. °nivāsitaṃ XG1, °nivāsinaṃ Y. — v. 73 is quoted in the Mahāvamsa Tika,  
 fol. khau („tenāhu porāṇā“). Laṅkāthalamānusānaṃ, °ṭṭhitaṃ, vasanti Laṅkā-  
 thalamānusā, Ojamaṇḍavaradīpe Mahāv. T. °maṇḍapādīpaṃ F. Ojavara-  
 maṇḍadīpe? — 74. anek° AFG1, va anek° N, api nek° BG2Z. — dīpesu  
 dīpissati sāsanaṃ āgate ABG2, dīpassa dīpā sadisā anāgate Z, dīpissati (dis-  
 sissati F) sāsanaṃ āgate FG1, dīpissati sāsanaṃ etthānāgate N.

dīpaṃ ubho mānūsā rakkhasā ca ubho ubhinnaṃ tulayaṃ  
 sukhaṃ muni  
 bhiyyo sukhaṃ lokavidū ubhinnaṃ parivattayi goṇayugaṃ  
 va phāsukaṃ. |  
 75 saṃkaḍḍhayi Gotamo dīpaṃ iddhiyā bandhaṃ va goṇaṃ  
 dalharaḍḍhitaṃ,  
 dīpena dīpaṃ upanāmayi muni yugaṃ va nāvaṃ dalha-  
 dhammaveditaṃ. |  
 dīpena dīpaṃ yugalaṃ tathāgato katvān' uḷāraṃ viparī ca  
 rakkhase,  
 vasantu sabbe Giridīpa rakkhasā sapakkamāsā vasanaṃ va  
 vatthitaṃ. |  
 gaṅgaṃ gimhamhi yathā pipāsitā dhāvanti yakkhā Giridī-  
 paṃ atthikā,  
 pavittā sabbe anivattane puna, pamuñca dīpaṃ yathābhū-  
 miyaṃ muni. |  
 yakkhā sututtā supaṭṭharakkhasā laddhā sudīpaṃ ma-  
 nasābhipatthitaṃ  
 abhāyimsu sabbe atippamoditā, otarimsu sabbe chaṇe na-  
 kkhattamaṃ. |  
 nātvāna buddho sukhite amānuse katvāna mettaṃ parittaṃ  
 bhaṇi jino.  
 katvāna dīpaṃ tividhaṃ padakkhiṇaṃ sadā rakkhaṃ ya-  
 80 kkhagaṇavinodanaṃ, |  
 santappayitvā piśāce amānuse rakkhañ ca katvā dalhaṃ  
 mettābhāvanaṃ  
 upaddavaṃ dipe vinodetvā gato Uruvelaṃ puna tathā-  
 gato 'ti. |  
 bhānavāraṃ paṭhamaṃ. yakkhadamaṃ nittitaṃ.

75. mānuse rakkhase ca? — 76. dalhadāmaveṭhitaṃ? —  
 77. viparīva ANG1, °rica BMG2, °rica CRF. — Giridīpe? — sapakkamāsā  
 vasanaṃ va vatthitaṃ Y, sapakkāsā capanaṃ pavattititaṃ F, disaṃ pakka-  
 mānā manasā va vatthitaṃ N. I do not try any correction. — 78. Gañ-  
 gañ ca gimh°? — Giridīpavattikā N, Giripavattitā F. — pamuñci AB  
 G2. — 79. Compare Mahāv. Tīkā fol. 18a: „atha te (rakkhasā) ambhākaṃ  
 icchitāṃ patthitaṃ nippannaṃ ti mahāhasitaṃ nāma hasitvā nakkhattachana-  
 kilāṃ kilimsu. I propose to read, therefore: ahasimsu sabbe; chaṇaṃ  
 nakkh°. — 81. [dal]ha[m]mettabhāva[na]ṃ N. — Z, apparently for the sake  
 of metrical correctness, reads thus: „up° dīpa vinodayitvā gatoruvelaṃ puna  
 pi tath°.“



## II.

Arahaṃ pana sambuddho Kosalānaṃ puruttamaṃ  
 upanissāya vihāsi Sudattārāme sirighano. |  
 tasmiṇ Jetavane buddho dhammarājā pabhaṃkaro  
 sabbalokam avekkhanto Tambapaṇṇivar' addasa. |  
 atikkante pañcavassamhi Tambapaṇṇitalaṃ agā,  
 avaruddhake vinodetvā suññaṃ dīpaṃ akā sayam. |  
 uragā ajja dīpamhi pabbateyyā samutṭhitā  
 ubhoviyaṭṭhasaṃgāmaṃ yuddhaṃ karimsu dāruṇaṃ. |  
 sabbe mahiddhikā nāgā sabbe ghoravisā ahū  
 sabbeva kibbisā caṇḍā madamānā avassitā. | 5  
 khippakāpi mahātejā padutṭhā kakkhalā kharā  
 ujjhānasaññī sukopā uragā vilaratthikā. |  
 Mahodaro mahātejo Cūlodaro ca tejaso  
 ubho pi balasampannā ubho pi vaṇṇātisayā. |  
 na passati koci samaṃ samuttari, Mahodaro mānamattena  
 tejasā  
 dīpaṃ vināsesi sasalakānaṃ: ghātemi sabbe paṭipakkha-  
 pannage. |  
 Cūlodaro gajjati mānanissito: āgacchantu nāgasahassako-  
 tiyo,  
 hanāmi sabbe raṇamajjham āgate, thalaṃ karomi satayoja-  
 naṃ dīpaṃ. |  
 padūsayanti visavegadussahā sampajjalanti uragā mahi-  
 ddhikā  
 rosadhammā bhujagindamucchitā ussahanti raṇasatthu ma-  
 ddituṃ. | 10  
 disvāna buddho uragindakuppanaṃ dīpaṃ vinassanti niva-  
 ttahetukaṃ

II, 2. samutṭhitā G1XZ, samuddikā ABG2, comp. Mahāvamsa, p. 5,  
 II. 1. 2. — 4. ubhatoviyāṭṭhas° Mah. Tika fol. gū: saṃgāmaṃ ti ubhato-  
 byulhasaṃgāmaṃ. — 5. avassutā? — 6. viralattikā Z, viralatthikā N,  
 pilaratthikā F, vilarattikā ABG. vilayatthikā? bilaratṭṭhikā? — 8. sam-  
 uttari AFG1nZ, °rim BeG2. samuttaraṃ (instead of samuttāraṃ)? —  
 10. padhūpāyanti? comp. Mahāvagga I, 15, 4. — °sattu ABG2, °satthu  
 G1Zn, °pattum F. — pararosadhammā (comp. 1, 71) bhujagindā  
 mucchitā ussāhayanti raṇasattū maddituṃ? — 11. °kuppanaṃ F,  
 °kubbanam N, °dubbalaṃ Y. — vināssanti F, vināssenti N, vinassanti G1Z,  
 vināssassa ABG2. uragindakuppanaṃ d° vinassantaṃ nivattihe-  
 tukam?

lokassa cārī sugato bahum hitam vicintayi aggasukham  
sadevake. |

sace na gaccheyyam na pannagā sukhī, dīpaṃ vināsaṃ na  
ca sādhu 'nāgate, |

nāge anukampamāno sukhatthiko gacchāṃ' ahaṃ dīpasu-  
kham samicchitum. |

Laṅkādiṭṭhe guṇaṃ disvā pubbe yakkhavinoditaṃ  
mama sādhuṇaṃ dīpaṃ mā vināsentu pannagā. |  
idaṃ vatvāna sambuddho uttāhitaṃ āsanā

15 gandhakūṭito nikkhamma dvāre atthāsi cakkhumā. |

yāvata Jetavane ca ārāme vanadevatā

sabbe 'va upatthahimsu mayaṃ gacchāma cakkhuma. |

alaṃ sabbe pi tiṭṭhantu Samiddhi yeko 'vagacchatu,

avagaccha saharukkho dhārayitvāna piṭṭhito. |

buddhassa vacanaṃ sutvā Samiddhi sumano ahū

samūlaṃ rukkhā ādāya sāha gacchi tathāgataṃ. |

naruttamaṃ taṃ sambuddhaṃ devarājā mahiddhiko

chāyaṃ katvāna dhāresi buddhasatthassa piṭṭhito. |

yattha nāgānaṃ saṃgāmaṃ tattha gantvā naruttamo

20 ubhonāgavaramajjhe tṭhito satthānukampako. |

nabhe gantvāna sambuddho ubhonāgānaṃ upari

tibbandhakāraṇaṃ ghorāṃ akāsi lokanāyako. |

andhaṃ tamaṃ tadā hoti kesaramayaiddhiyā,

andhakāreṇa onaddho sihitā yarukkho ahū. |

aññamaññaṃ na passanti tasitā nāgā bhayaṭṭita

jitaṃ pi na passanti kuto saṃgāma kārītum. |

sabbe saṃgāmaṃ bhinditvā pamuñcitvāna āvudhaṃ

namassamānā sambuddhaṃ sabbe tṭhita katanjali. |

salomahaṭṭhe nātvaṃ disvā nāge bhayaṭṭite

25 mettacittena pharitvāna uṇharaṃsiṃ pamuñcayi. |

11. attasukham? comp. I, 66. In the Mahāv. Tikā (fol. khan) a stanza of the Porāṇa is quoted which contains the words „so cintayi attasukham acintamassa (sic).“ — 13. disapamukham icchitum ABG, dipavudhīm samicchitum Z, dīpasamukham icchitum F, dīpasukham samijjhītum N. samicchitum = sk. sam-irṣṭi? dīpasukham samijjhātu? — 17. avagaccha FG1N, āgaccha ABG2, agaccha Z. avagacchi? — 20. sattānukampako? comp. v. 47. — 22. kesarimahāiddhiyā? — onaddhā A1X, °ddho A2BGZ. — sahitā Y, patitā F, sihitā N. — yarukkho ahu Y, yarukkho ahoṣi F, yadukhā ahuṃ N. on° piṭṭhito sarukkho ahū? — 23. jitaṃ pi BG, jinaṃ pi A, jiyam pi te Z, jivitaṃ pi F, jvitaṃ pi N. jinaṃ pi te?

âloko 'va mahâ âsi abbhuto lomahamsano  
 sabbe passanti sambuddham nabhe candam va nimmalam. |  
 chahi vannehi upeto jalanto nabhakantare  
 dasa disâ virocanto thito nâge abhâsatha: |  
 kimatthiyam mahârâja nâgânam vivâdo ahû?  
 tumheva anukampâya javâgacchim tato aham. |  
 ayañ Cûlodaro nâgo ayan nâgo Mahodaro  
 mâtulo bhâgineyyo ca vivadanto dhanatthiko. |  
 anudayañ caṇḍanâgânam sambuddho ajjhabhâsatha:  
 appo hutvâ mahâ hoti kodho bâlassa âgamo. | 30  
 kim udisvâ bahû nâgâ mahâdukkham nigacchatha,  
 imam parittam pallaṅkam mâ tumhe nâsayissatha,  
 aññamaññam vinâsetha akatam jîvitakkhamam. |  
 samvejesi tadâ nâge nirayadukkheṇa cakkhumâ.  
 manussayonim dibbañ ca nibbânañ ca pakittayi. |  
 pakâsayantam saddhammam sambuddham dipaduttamam  
 sabbe nâgâ nipatitvâ khamâpesum tathâgatam. |  
 sabbe nâgâ samâgantvâ samaggâ hutvâna pannagâ  
 upesum saranam sabbe asîti pâṇakoṭiyo. |  
 sabbe nâgâ vinassâma imam pallaṅkahetukam. | 35  
 âdâya pallaṅkavaram ubho nâgâ samatthikâ:  
 paṭiṇhathatha pallaṅkam anukampâya cakkhuma. |  
 adhivâsesi sambuddho tuṇhibhâvena cakkhumâ,  
 adhivâsanam veditvâna tuṭṭhâ mahoragâ ubho:  
 nisîdatu 'mam sugato pallaṅkam veluriyamayam  
 pabhassarañ jâtivantam nâgânam abhipatthitam. |  
 patitṭhapimsu pallaṅkam nâgâ dîpânam antare,  
 nisîdi tattha pallaṅke dhammarâjâ pabhamkaro. |  
 pasâdetvâna sambuddham asîti nâgakoṭiyo  
 tattha nâgâ parivisum annapânañ ca bhojanam. | 40  
 onîtapattapâṇin tam asîti nâgakoṭiyo  
 parivâretvâ nisîdimsu buddhasetṭhassa santike. |  
 Kalyâṇike gaṅgâmukhe nâgo ahû saputtako  
 mahânâgaparivâro nâmenâpi Maṇiakkhiko, |

27. jalante Y, which may be correct. — virocanto F. — 28. kim-  
 atthâya? comp. 13, 2. — 31. kim udisvâ ABG2, kim d° Z, kimad°  
 G1, kamam d° F, kimam d° N. kim uddissa? — 36. samatthikâ ABG,  
 samaggikâ Z, sapattikâ N, papattikâ F. — 42. nâmenâsi AZ, °âpi BGX.

saddho saraṇasampanno sammādiṭṭhi ca sīlavā.  
 nāgasamāgamaṃ gantvā bhiyyo abhipasīdati. |  
 disvā buddhabalaṃ nāgo anukampaṃ phaṇimayaṃ  
 abhivādetvā nisīdi āyācesi tathāgataṃ: |  
 imaṃ dīpānukampāya paṭhamam yakkhavinoditaṃ,  
 45 idaṃ nāgānaṃ 'nuggahaṃ dutiyaṃ dīpānukampaṃ, |  
 puna pi bhagavā imaṃ anukampaṃ mahāmuni,  
 ahañ c' upatṭhabhissāmi veyyāvaccam karom' ahaṃ. |  
 nāgassa bhāsitaṃ sutvā buddho sattānukampako  
 Lankādīpahitattāya adhvāsesi sugato. |  
 paribhuñjitvā pallaṅkam vuttahitvā pabhaṃkaro  
 divāvihāraṃ akāsi tattha dīpantare muni. |  
 dīpantare dīpān' aggo divasaṃ vītināmaya  
 samāpatti samāpajji brahmavihārena cakkhumā. |  
 sāyaṇhakālasamaye nāge āmantayī jino:  
 idh' eva hotu pallaṅko, khīrapālo idhāgacchatu,  
 50 nāgā sabbe imaṃ rukkham pallaṅkañ ca namassatha. |  
 idaṃ vatvāna sambuddho anusāsetvāna pannage  
 paribhogacetiyam datvā puna Jetavanaṃ gato. |  
 nāgadamaṇam nīṭṭhitam.

Aparam pi atṭhame vasse nāgarājā Maṇikkhiko  
 nimantayī mahāvīraṃ pañcabbikkhusate saha. |  
 parivāretvāna sambuddham vasibhūtā mahiddhikā,  
 uppātītvā Jetavane kamamāno nabhe muni  
 Lankādīpaṃ anupatto gaṅgam Kalyāṇisaṃmukham. |  
 sabbe ratanaṃḍapaṃ uragā katvā mahātale  
 nānāraṅgehi vatthehi dibbadussehi chādayum. |  
 nānāratanaṃkārā nānāphullaviccittakā  
 55 nānāraṅgadhajā nekā ṃḍapaṃ nānāṃkatam. |  
 sabbasanthataṃ santharītvā paññāpetvāna āsanaṃ  
 buddhapamukhasamghassa pavesetvā nisīdīmsu. |

44. phaṇimayaṃ ACG2R, paṇim° G1, phaṇim° BM, manimayaṃ X.  
 phaṇibhayaṃ? — 46. imaṃ AB2G1X, maṃ B1G2, amhaṃ Z. — anu-  
 kampa A, °paṃ BGX, °pāya Z. — 49. samāpattim N. samāpatti? —  
 50. idha gacchatu XG1, idhā° ABcG2, idhacchatu Z. — 53. gaṅgak°  
 ABFG, gaṅgam k° N, gaṅgāk° Z. gaṅgam Kalyāṇikaṃ mukham?  
 comp. v. 42. — 54. sabbaratanaṃ? — mahitale? — 56. nisīdasuṃ A,  
 °disuṃ BG, °dayum Z, °dīmsu F, °disu N. nisīdayum appears to be the  
 correct reading.



nisīditvāna sambuddho pañcabhikkhusate saba  
 samāpatti samāpajji mettaṃ sabbadisam phari. |  
 sattakkhattuṃ samāpajji buddho jhānaṃ sasāvako .  
 tasmim̐ thāne mahāthūpo patit̐thāsi cetiyam uttamaṃ. |  
 mahādānaṃ pavattesi nāgarājā Maṇikkhiko,  
 paṭiggahetvā sambuddho nāgadānaṃ sasāvako  
 bhutvāna anumoditvā nabh' uggacchi sasāvako. |  
 orohitvā nabhe buddho thāne Dīghavāpicetiye  
 samāpajji samāpattiṃ jhānaṃ lokānukampako. | 60  
 vuṭṭahitvā samāpatti tamhi thāne pabhaṃkaro  
 vehāyaṣaṃ kamamaṇo dhammarājā sasāvako  
 Mahāmeghavane tattha bodhiṭṭhānaṃ upāgami. |  
 purimā tīṇi mahābodhi patit̐thimsu mahitale  
 taṃ thānaṃ upagantvāna tattha jhānaṃ samāpayi. |  
 tisso bodhi imaṃ thāne tayo buddhāna sāsane,  
 mamañ ca bodhi idh' eva patit̐thissat' anāgate. |  
 sasāvako samāpatti vuṭṭahitvā naruttamo  
 yattha Meghavanārammaṃ agamāsi narāsabho. |  
 tatthāpi so samāpattiṃ samāpajji sasāvako.  
 vuṭṭahitvā samāpatti byākarosi pabhaṃkaro: | 65  
 imaṃ padesaṃ paṭhamaṃ Kakusandho lokanāyako  
 imaṃ pallaṅkathānaṃhi nisīditvā paṭiggahi. |  
 imaṃ padesaṃ dutiyaṃ Konāgamano narāsabho  
 imaṃ pallaṅkathānaṃhi nisīditvā paṭiggahi. |  
 imaṃ padesaṃ tatiyaṃ Kassapo lokanāyako  
 imaṃ pallaṅkathānaṃhi nisīditvā paṭiggahi. |  
 ahaṃ Gotamasambuddho Sakyaputto narāsabho  
 imaṃ pallaṅkathānaṃhi nisīditvā samappito 'ti. |  
 bhānavāraṃ dutiyaṃ.

### III.

Atītakappe rājāno thapetvāna bhavābhavē  
 imamhi kappe rājāno pakāsissāmi sabbaso, |

57. samāpattiṃ N. samāpatti? — 60. nabhe X, nate G1, nage AB  
 G2, nabhaṃ Z. nabhā? — 62. mahābodhi? — 63. tisso bodhi? —  
 64. °vane ramme G1N, °vane rame F, °vanārāmaṃ ABcG2, °vanārammaṃ Z.  
 °vanam rammaṃ?

- jâtiñ ca nâmagottañ ca âyuñ ca anupâlanam  
 sabban taṃ kittayissâmi, taṃ suṇâtha yathâkatham. |  
 pathamâbhisitto rājâ bhûmipâlo jutindharo  
 Mahâsammato nâma nâmena rajjam kâresi khattiyo. |  
 tassa putto Rojo nâma, Vararojo nâma khattiyo,  
 Kalyāṇavarakalyāṇâ, Uposatho mahissaro, |  
 Mandhâtâ sattamo tesañ catudîpamhi issaro,  
 5 Caro, Upacaro rājâ, Cetiyo ca mahissaro, |  
 Mucalo, Mahāmucalo, Mucalindo, Sâgaro pi ca,  
 Sâgaradevo, Bharato ca, Aṅgîso nâma khattiyo, |  
 Ruci, Mahâruci nâma, Patâpo, Mahâpatâpo pi ca,  
 Panâdo, Mahâpanâdo ca, Sudassano nâma khattiyo, |  
 Mahâsudassano nâma, duve Nerû ca, Accimâ,  
 atthavisati rājâno, âyu tesaṃ asaṃkhayâ. |  
 Kusâvatî, Râjagahe, Mithilâyam puruttame  
 rajjam kârimsu rājâno, tesaṃ âyu asaṃkhayâ. |  
 dasa dasa satañ c' eva, satam dasa sahassiyô,  
 sahassam dasa dasasahassañ ca, dasa dasasahassam satasa-  
 10 hassiyô, |  
 dasa satasahassañ ca koṭi, dasakoṭi, koṭippakoṭiyo,  
 nahutañ ca, ninnahutañ ca, abbudo ca, nirabbudo, |  
 ababam, atatañ c' eva, abaham, kumudâni ca,  
 sogandhikam, uppalamo, puṇḍarikapadumako, |  
 ettakâ gaṇitâ samkhepâ gaṇanâgaṇikâ tahiṃ,  
 tato uparimabhûmi asaṃkheyyâ 'ti vuccati. |  
 ekasatañ ca rājâno Accimassâpi atrajâ  
 mahârajjam akâresum nagare Pakulasavhaye. |  
 tesaṃ pacchimako rājâ Arindamo nâma khattiyo,  
 puttâ paputtakâ tassa chapaññâsañ ca khattiya  
 15 mahârajjam akâresum Ayujjhanagare pure. |  
 tesaṃ pacchimako rājâ Duppasaho mahissaro,

III, 2. yathâtatham? — 6. Bhagiraso nâma? — 8. 9. asaṃkhiyâ  
 ABcG2. — 9. kâresum? — 11. dasa satasahassañ ca koṭi, pakoti,  
 koṭippakoṭiyo? compare Burnouf, Lotus, p. 854; Sp. Hardy, Manual,  
 p. 6. — 12. kumudena ca? — 13. gaṇanâgaṇikâ ABGX, °tâ Z. ettakâ  
 gaṇitâ samkheyyâ gaṇanâgaṇiyâ tahiṃ? — uparimâ XG1Z, °mam  
 ABcG2. — bhûmi XC1 G1R, °mim ABcG2M. — 14. Sakulasavhaye ABG,  
 Bakulasavhaye N, Pagulavhaye F, Kapilavhaye Z. Sâgalasavhaye?

puttâ paputtakâ tassa satthi te bhûmipâlakâ  
 mahârajjam akâresum Bârânasipuruttame. |  
 tesam pacchimako râjâ Abhitatto nâma khattiyo,  
 caturâsîti sahassâni tassa puttapaputtakâ  
 mahârajjam akâresum Kapilânagare pure. |  
 tesam pacchimako râjâ Brahmadatto mahissaro,  
 puttâ paputtakâ tassa chattimsâpi ca khattiya  
 mahârajjam akâresum Hatthipuravaruttame. |  
 tesam pacchimako râjâ Kambalavasabho ahû,  
 puttâ paputtakâ tassa battimsâpi ca khattiya  
 nagare Ekacakkhumhi rajjam kâresum te idha. |  
 tesam pacchimako râjâ Purindado Devapûjito  
 puttâ paputtakâ tassa atthavâsati khattiya  
 mahârajjam akâresum Vajirâyam puruttame. |  
 tesam pacchimako râjâ Sâdhino nâma khattiyo,  
 puttâ paputtakâ tassa dvâvîsa râjakhattiya  
 mahârajjam akâresum Madhurâyam puruttame. |  
 tesam pacchimako râjâ Dhammagutto mahabbalo,  
 puttâ paputtakâ tassa atthârasa ca khattiya  
 nagare Aritthapure rajjam kâresum te idha. |  
 tesam pacchimako râjâ narindo Sittthinâmako,  
 puttâ paputtakâ tassa sattarasa ca khattiya  
 nagare Indapattamhi rajjam kâresum te idha. |  
 tesam pacchimako râjâ Brahmadevo mahîpati,  
 puttâ paputtakâ tassa pannarasa ca khattiya  
 nagare Ekacakkhumhi rajjam kâresum te idha. |  
 tesam pacchimako râjâ Baladatto mahîpati,  
 puttâ paputtakâ tassa cuddasa râjakhattiya  
 mahârajjam akâresum Kosambimhi nagare pure. |  
 tesam pacchimako râjâ Bhaddadevo 'ti vissuto,  
 puttâ paputtakâ tassa nava râjâ ca khattiya  
 nagare Kaṇṇagocchamhi rajjam kâresum te idha. |  
 tesam pacchimako râjâ Naradevo 'ti vissuto,  
 puttâ paputtakâ tassa satta ca râjakhattiya

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17. Ajitajano (instead of Abhitatto) A2. — 21. Sâdhino Z. Mahâ-  
 vamsa Tîkā: Sâdhano. — 23. Mahâv. Tîkā: Brahmasivî. — 24. 25. Mahâv.  
 Tîkā: Brahmadatta, Baladeva. — 26. Mahâv. Tîkā: Hatthideva.

mahârajjam akâresum Rojânanagare pure. |  
 tesam pacchimako râjâ Mahindo nâma khattiyo,  
 puttâ paputtakâ tassa dvâdasa râjakhattiyâ  
 mahârajjam akâresum Campâkanagare pure. |  
 tesam pacchimako râjâ Nâgadevo mahîpati,  
 puttâ paputtakâ tassa pañcavîsa ca khattiya  
 mahârajjam kârayimsu Mithilânagare pure. |  
 tesam pacchimako râjâ Buddhadatto mahabbalo,  
 puttâ paputtakâ tassa pañcavîsa ca khattiya  
 30 mahârajjam kârayimsu Râjagahapuruttame. |  
 tesam pacchimako râjâ Dîpamkaro nâma khattiyo,  
 puttâ paputtakâ tassa dvâdasa râjakhattiyâ  
 mahârajjam kârayimsu Takkasilâpuruttame. |  
 tesam pacchimako râjâ Tâlissaro nâma khattiyo,  
 puttâ paputtakâ tassa dvâdasa râjakhattiyâ  
 mahârajjam kârayimsu Kusinârâpuruttame. |  
 tesam pacchimako râjâ Purindo nâma khattiyo,  
 puttâ paputtakâ tassa nava râjâ ca khattiya  
 mahârajjam kârayimsu nagare Malitthiyake. |  
 tesam pacchimako râjâ Sâgaradevo mahissaro,  
 tassa putto Makhâdevo mahâdânâpati ahû. |  
 caturâsîti sahasâni tassa puttapaputtakâ  
 35 mahârajjam kârayimsu Mithilânagare pure. |  
 tesam pacchimako râjâ Nemiyo Devapûjito  
 balacakkavatti râjâ sâgarantamahîpati. |  
 Nemiyauputto Kalârajanako, tassa putto Samaṃkaro,  
 Asoko nâma so râjâ muddhâvasittakhattiyo. |  
 caturâsîti sahasâni tassa puttapaputtakâ  
 mahârajjam kârayimsu Bârânasipuruttame. |  
 tesam pacchimako râjâ Vijayo nâma mahissaro,  
 tassa putto Vijitaseno abhijâtajutindharo. |  
 Dhammaseno, Nâgaseno, Samatho nâma, Disampati,  
 40 Renu, Kuso, Mahâkuso, Navaratho, Dasaratho pi ca, |

27. Rocanagare N. Mahāv. Tikā: Rojanānamhi nagare. — 30. Mahāv.  
 Tikā: Samuddadatto. — 32. Tālissaro ABG2X, Tāliyaro G1, Tālisajo Z.  
 Mah. Tikā: Kālissaro. — 33. Purindo ABG, [Purindo N, Purindado Z, Su-  
 dinno F, Mahāv. Tikā. — Mahāv. Tikā: Tāmalittiyanānamhi nagare. —  
 37. Samaṅkuro ABcG2, Mah. Tikā.

Rāmo, Bilāratho nāma, Cittadassī, Atthadassī,  
 Sujāto, Okkāko c' eva, Okkā mukho ca, Nipuro, |  
 Candimā, Candamukho ca, Sivi rājā ca, Sañjāyo,  
 Vessantaro janapati, Jālī ca, Sihavāhano,  
 Sihassaro ca yo dhiro pavenipālo ca khattiyo, |  
 dveasīti sahasāni tassa puttapaputtakā  
 rajjam kāresum rājāno nagare Kapilasavhaye. |  
 tesam pacchimako rājā Jayaseno mahāpati,  
 tassa putto Sihahanu abhijātajutindharo. |  
 Sihahanussa ye puttā yassa te pañca bhātaro  
 Suddhodano ca Dhoto ca Sakkodano ca khattiyo | 45  
 Suddhodano ca so rājā rājā ca Amitodano,  
 ete pañca pi rājāno sabbe Odananāmakā. |  
 Suddhodanassāyam putto Siddhattho lokanāyako  
 janetvā Rāhulabhaddam bodhāya abhinikkhami. |  
 sabbe te satahasāni cattāri nahutāni ca  
 apare tīni satarājāno mahesakkhā siyāyaca. |  
 ettakā pathavipālā bodhisattakule vuttā. |  
 aniccā vata samkhārā uppādavayadhammino,  
 uppajjitvā nirujjhanti, tesam vūpasamo sukho 'ti. | 50

Mahārājavamso nitthito.

Suddhodano nāma rājā nagare Kapilasavhaye  
 Sihahanussāyam putto rajjam kāresi khattiyo. |  
 pañcannam pabbatamajjhe Rājagahe puruttame  
 Bodhiso nāma so rājā rajjam kāresi khattiyo. |  
 sahāyā aññamaññā te Suddhodano ca Bhātiyo.  
 [imamhi pathame kappe pavenipā janādhipā.]  
 jātiyā atthavassamhi uppannā pañca āsayā: |

41. Bilāratho AZ, Bilāratho BG, Pi[lāratho] N, Piāratho F. Vilāratho Mah. T. — Mah. T.: Cittarasi Ambarasi. — ca Nipuno N, va Nisuro F, ca Nipuro A, va Nimukho BGC, va Timukho R, va Timukho M. Mah. T.: Nipuro; Lokadipāsāra (India Off. MS., fol. khā): Nipuno. — 42. yo dhiro Y (ye dhirā A2), bodhiro N, rodhiro F. — 45. tassa te? — 48. apare A2N, aparō A1BGZF. — mahāyakanīyāya ca G1N, mahāyananīyāya ca F, mahesakkhā (°sakkā Z) siyāya (siyāpi A) ca Y. mahesakkhā vināyaka, or something like that? — 49. vuttā X, puttā G1, jātā Y. — 52. pabbatamajjhe Y, °tāmajjhe F, °tāna m° N. — Bodhiso XG1, Bodhi Z, Bhātiyo ABG2. — 53. Bhātiyo AZ, Bhātiso B, Bhāti G2, Bodhiso G1N, Bodhiyo F. — imamhi — janādhipā appears to be the second hemistich of v. 49. One or two lines containing a mention of Bimbisāra, are wanting here.



pitâ mam anusâseyya attho rajjena khattiyo,  
 yo mayham vijite buddho uppajjeyya narâsabho, |  
 dassanam pathamam mayham upasamkame tathâgato,  
 55 deseyya amatham dhammam, pativijjheyyam uttamam. |  
 uppannâ Bimbisârassa pañca âsayakâ ime.  
 jâtiyâ pannarase vasse 'bhisitto pitu accaye, |  
 so tassa vijite ramme uppanno lokanâyako,  
 dassanam pathamam tassa upasamkami tathâgato,  
 desitam amatham dhammam abbhaññasi mahîpati. |  
 jâtivassam mahâvîram pañcatimsa antunakam,  
 Bimbisâra samâ timsâ jâtavasso mahîpati.  
 viseso pañcahi vassehi Bimbisârassa Gotamo. |  
 paññâsañ ca dve vassâni rajjam kâresi khattiyo,  
 sattatimsam pi vassâni saha buddhehi kârâyi. |  
 Ajâtasattu battimsa rajjam kâresi khattiyo,  
 60 atthavassâbhisittassa sambuddho parinibbuto. |  
 parinibbute ca sambuddhe lokajetthe narâsable  
 catuvîsativassâni rajjam kâresi khattiyo. |  
 bhânavâram tatiyam.

#### IV.

Satt' eva satasahassâni bhikkhusamghâ samâgatâ  
 arahâ khinâsavâ suddhâ sabbe guṇaggatam gatâ. |  
 te sabbe vicinitvâna uccinitvâ varam varam  
 pañcasatânam therânam akamsu samghasammataṃ. |  
 dhutavâdânam aggo so Kassapo jinasâsane,  
 bahussutânam Ânando, vinaye Upâlipaṇḍito, |  
 dibbacakkhumhi Anuruddho, Vaṅgîso paṭibhânavâ,  
 Punṇo ca dhammakathikânam, vicitrakathî Kumârakassapo, |  
 vibhajjanamhi Kaccâno, Koṭṭhito paṭisambhidâ.  
 5 aññe p' atthi mahâtherâ agganikkhittakâ bahû. |

54. atthe rājūna(m)? Comp. Mahāvagga V, 1, 3. — so mayham vijite? — 58. mahāvira A1FG, °ram N, °viro A2. „mahāvīram“ is correct, comp. „Upâlipaṇḍitaṃ“ 4, 28 (5, 76). — samâ hisâ A1GF, samâ lissa N, samatimsâ A2. Bimbisâro samâ timsa (or: samatimsa) jâtivasso m°. — 59. buddhena ABcG2.

IV, 5. Koṭṭhito Yn, Koṭṭhiko G, Koṭipakoṭi F.

tehi c' aññehi therehi katakiccehi sâdhuhi  
 pañcasatehi therehi dhammavinayasamgaho  
 therehi katasamgaho theravâdo 'ti vuccati. |  
 Upâlim vinayaṃ pucchitvâ dhammam Ândasavhayaṃ  
 akāṃsu dhammasamgahaṃ vinayaṃ cāpi bhikkhavo. |  
 Mahākassapathero ca Anuruddho mahāgaṇī  
 Upâlithero satimâ Ânando ca bahussuto |  
 aññe bahuabhiññâtâ sâvakâ satthuvanṇitâ  
 pattapaṭisambhidâ dhîrâ chaḷabhiññâ mahiddhikâ  
 samâdhijhānam anuciṇṇâ saddhamme pâramigatâ, | 10  
 sabbe pañcasatâ therâ navaṅgaṃ jinasâsanam  
 uggahetvâna dhâresuṃ buddhasetṭhassa santike. |  
 bhagavato sammukhâ sutâ paṭiggahitâ ca sammukhâ  
 dhammaṃ ca vinayaṃ cāpi kevaḷam buddhadesitaṃ, |  
 dhammadharâ vinayadharâ sabbe pi âgatâgamâ  
 asaṃhîrâ asaṃkuppâ satthukappâ sadâ garû, |  
 aggasantike gahetvâ aggadhammâ tathâgatâ  
 agganikkhittakâ therâ aggam akāṃsu samgahaṃ.  
 sabbo pi so theravâdo aggavâdo 'ti vuccati. |  
 Sattapannaguhe ramme therâ pañcasatâ gaṇī  
 nisinnâ pavibhajjimsu navaṅgaṃ satthusâsanam. |  
 suttaṃ geyyaṃ veyyākaraṇaṃ gâthudânitivuttakaṃ  
 jâtakabbhutavedallaṃ navaṅgaṃ satthusâsanam. | 15  
 pavibhattâ imaṃ therâ saddhammaṃ avinâsanam  
 vaggapaññâsakan nâma samyuttaṃ ca nipâtaṃ  
 âgamaṇitakaṃ nâma akāṃsu suttasammatam. |  
 yâva tiṭṭhanti saddhammâ samgahaṃ na vinassati  
 tâvatâ sâsan' addhānaṃ ciraṃ tiṭṭhati satthuno. |  
 katadhammaṃ ca vinayaṃ samgahaṃ sâsanârahaṃ  
 asaṃkampi acalaṃ bhūmi daḷhaṃ appatīvattiyaṃ. |  
 yo koci samaṇo vâpi brahmaṇo ca bahussuto  
 parappavâdakusalo vâlavedhi samâgato  
 na sakkâ paṭivattetuṃ, Sineru va suppatitṭhito. |

6. pañcasatehi saṃgito (or a similar word) dhammav? comp. 5, 10. —  
 9. bahû abhiññâtâ, d'Alwis (Catal., p. 133). — 13. aggadhammaṃ  
 tathâgatam? comp. 5, 14. — 14. pavibhajjimsu? — 18. kataṃ dha-  
 mmaṃ ca A. — saṃkampi BG2. — ubbi ABG2, bhūmi M2n, bhumi F;  
 this word is wanting in Z.

devo Māro vā Brahmā ca ye keci paṭhavittṭhitā  
 20 na passanti anumattaṃ kiñci dubbhāsitaṃ padaṃ. |  
 evaṃ sabbaṅgasampannaṃ dhammavinayasamgahaṃ  
 suvibhattaṃ supāṭicchannaṃ satthu sabbaññutāya ca |  
 Mahākassapapāmoḁkhā therā pañcasatā ca te  
 kataṃ dhammañ ca vinayasamgahaṃ avināsaṃ |  
 sammāsambuddhasadisāṃ dhammakāyasabhāvaṃ  
 ñatvā janassa sandehaṃ akāṃsu dhammasamgahaṃ. |  
 anaññavādo sāratto saddhammamanurakkhano  
 tṭhiti sāsanaaddhānaṃ theravādo sahetuko. |  
 yāvata ariyā atthi sāsane buddhasāvaka  
 25 sabbe pi samanūññanti paṭhamaṃ dhammasamgahaṃ. |  
 mulaṇidānaṃ paṭhamaṃ ādipubbamgamaṃ dhuraṃ  
 therā pañcasatā katā aggā ājāniyā kulaṃ ti. |

Mahākassapasamgahaṃ niṭṭhitaṃ.

Nibbute lokanāthasmim vassāni soḁasaṃ tadā,  
 Ajātasattu catuvīsāṃ, Vijayassa soḁasaṃ ahū, |  
 samasatṭhi tadā hoti vassaṃ Upālipaṇḁitaṃ,  
 Dāsako upasampanno Upālitherasantike. |  
 yavatā buddhasatṭhassa dhammapatti pakāsita  
 sabbam Upāli vācesi navaṅgaṃ jinabhāsitaṃ. |  
 paripunṇaṃ kevalaṃ sabbam navaṅgaṃ suttamāgataṃ  
 30 uggahetvāna vācesi Upāli buddhasantike. |  
 saṃghamajjhe viyākāsi buddho Upālipaṇḁitaṃ:  
 aggo vinayapāmoḁkho Upāli mayha sāsane. |  
 evaṃ upanīto santo saṃghamajjhe mahāgaṇī  
 sahaṃsaṃ Dāsakapāmoḁkhaṃ vācesi piṭake tayo. |  
 khināsavaṇaṃ vimalānaṃ santānaṃ atthavādināṃ  
 therānaṃ pañcasatānaṃ Upāli vācesi Dāsakaṃ. |  
 parinibbutamhi sambuddhe Upālithero mahāgaṇī  
 vinayaṃ tāva vācesi tiṃsa vassaṃ anūṇakaṃ. |

21. superich° N. — 22. katā Y, kataṃ N, kata F; comp. v. 18. — vi-  
 nayaṃ samgahaṃ Z. — 23. °kāyasabhāvaṃ AFG1Z, °kāyassa bh°  
 BNG2, °kāyaṃ sabhāvato, d'Alwis. — 24. °rakkhaṇo? — tṭhitiyā sāsana-  
 ddhānaṃ, d'Alwis. tṭhiti sāsanaaddhānaṃ („it will last as long as the  
 Doctrine“) — 26. I do not know how to correct kulāṃ. — 29. dhamma-  
 pāli? — 33. atthav° A Bc, athav° GZ, tathav° N, tattāvādināṃ F. —  
 Upāli vācesi sāsanaṃ?



caturâsîti saḥassâni navaṅgaṃ satthusâsanam  
vâcesi Upâli sabbam Dâsakam nâma paṇḍitam. | 35  
Dâsako piṭakam sabbam Upâlitherasantike  
uggahetvâna vâcesi upajjhâyo va sâsane. |  
saddhivihârikam theram Dâsakam nâma paṇḍitam  
vinayam sabbam ṭhapetvâna nibbuto so mahâgaṇî. |  
Udayo soḷasa vassâni rajjam kâresi khattiyo,  
chabbasse Udayabhaddamhi Upâlithero sa nibbuto. |  
Sonako mānasampanno vāṇijo Kâsiri āgato  
Giribbaje Veluvane pabbaji satthusâsane. |  
Dâsako gaṇapâmokkho Magadhânam Giribbaje  
vihâsi sattatimsamhi pabbâjesi ca Sonakam. | 40  
pañcatâlîsavasso so Dâsako nâma paṇḍito,  
Nâgadâsadasavassam, Paṇḍurâjassa vîsati,  
upasampanno Sonako thero Dâsakasantike. |  
vâcesi Dâsako thero navaṅgaṃ Sonakassa pi,  
uggahetvâna vâcesi upajjhâyassa santike. |  
Dâsako Sonakam theram saddhivihâri anupubbakam  
katvâ vinayapâmokkham catusatthimhi nibbuto. |  
cattârîs' eva vasso so thero Sonakasavhayo,  
Kâlâsokassa dasavasse addhamâsaṇ ca sesake, |  
sattarasannam vassânam thero âsi paṇḍako,  
atikkantekâdasavassam chamâsaṇ cāvasesake, | 45  
tasmiṇ ca samaye thero Sonako gaṇapumgavo  
Siggavam Candavajjîṇ ca akâsi upasampadam. |  
tena kho pana samayena vassasatamhi nibbuta bhagavati  
Vesâlîkâ Vajjiputtakâ Vesâlîyam dasa vatthûni dîpenti:  
kappati singilonakappo, kappati dvaṅgulakappo, kappati  
gāmantarakappo, kappati âvâsakappo, kappati anumati-  
kappo, kappati âciṇṇakappo, kappati amathitakappo, ka-  
ppati jalogiṃ pātum, kappati adasakam nisîdanam, ka-  
ppati jâtârûparajatan ti. |

37. vinayaṭṭhâne ṭhapetvâna? — 39. Kâsiyâgato A2, comp. Ma-  
hāvamsa, p. 29, l. 9. — 41. Dâsakatherasantike ABC2 G2. Probably we  
ought to adopt this reading and to expunge „thero“. — 43. saddhivihâri-  
nupubbakam N. saddhivihâriṃ anuppadam? comp. 5, 91. 104. —  
44. atthamâsaṇ F. — 45. satt° vass° coro âsi Pakuṇḍako? comp. 11, 2.  
— 46. Instead of Candavajjî, °vajjîm, the MSS. often have Candavajjo,  
°vajjam.

dasadasakavassamhi sambuddhe parinibbute  
 Vesâliyaṃ Vajjiputtâ dīpenti dasa vatthuke. |  
 tathâgatena paṭikkhittaṃ sabbam dīpenti akappiyaṃ.  
 Sabbakâmi ca Sâlho ca Revato Khujjasobbhito |  
 Yaso ca Sânasambhûto ete saddhivihârikâ  
 50 therâ Ânandatherassa diṭṭhapubbâ tathâgataṃ, |  
 Sumano Vâsabhagâmi ca seyyâ saddhivihârikâ  
 dve ime Anuruddhassa diṭṭhapubbâ tathâgataṃ, |  
 ete sattasatâ bhikkhû Vesâliyaṃ samâgatâ  
 vinayaṃ paṭigāṇhanti ṭhapitaṃ buddhasâsane. |  
 sabbe pi visuddhacakkhû samâpattimhi kovida  
 pannabhârâ viṣamyyuttâ sannipâte samâgatâ. |  
 dutiyasaṃgaham nitṭhitaṃ. bhânavâraṃ catutthaṃ.

## V.

Parinibbânasamaye Kusinârâyaṃ naruttame  
 satta satasahassâni jinaputtâ samâgatâ. |  
 etasmim sannipâtamhi thero Kassapasavhayo  
 satthukappo mahânâgo, paṭhavyâ n' atthi idiso, |  
 arahantânaṃ pañcasataṃ uccinitvâna Kassapo  
 varaṃ varaṃ gahetvâna akâsi dhammasaṃgaham. |  
 pâninaṃ anukampâya sâsanam dīghakâlikam  
 akâsi dhammasaṃgaham tinnaṃ māsânam accaye  
 sampatte catutthe mâse dutiye vassupânâyike. |  
 Sattapaṇṇaguhadvâre Mâgadhânaṃ Giribbaje  
 5 sattamâsehi nitṭhâsi paṭhamo saṃgaho ayam. |  
 etasmim saṃgahe bhikkhû agganikkhittakâ bahû  
 sabbe pi pâramippattâ lokanâthassa sâsane. |  
 dhutavâdânam aggo so Kassapo jinasâsane,  
 bahussutânam Ânando, vinaye Upâlisavhayo, |  
 dibbacakkhumhi Anuruddho, Vaṅgiso paṭibhânava,  
 Puṇṇo ca dhammakathikânaṃ, vicitrakathî Kumârakassapo, |  
 vibhajjanamhi Kaccâno, Koṭṭhiko paṭisambhidâ,

48. °vassamhi Y, °vassâni FG1, °vassânam N. — 51. The Samantapâ-  
 sâdikâ, in which this stanza is quoted, has ñeyyâ instead of seyyâ.

V, 1. puruttame Z. — 4: comp. 7, 57. — 5. Magadhânam! —

aññe p' atthi mahâtherâ agganikkhittakâ bahû. |  
 tehi c' aññehi therehi katakiccehi sâdhuhi  
 pañcasatehi therehi dhammavinayo ca saṃgîto.  
 therehi katasamgaho theravâdo 'ti vuccati. | 10  
 Upâlim vinayaṃ pucchitvâ dhammaṃ Ânandapaṇḍitaṃ  
 akaṃsu dhammasamgahaṃ vinayañ cāpi kevalaṃ. |  
 jinassa santike gahitâ dhammavinayâ ca te ubho  
 Upâlithero ca Ânando saddhamme pâramigato |  
 pariyâyadesitañ cāpi atho nippariyâyadesitaṃ  
 nîtatthañ c' eva neyyatthaṃ dîpimsu suttakovidâ. |  
 aggassa santike aggāṃ gahetvâ vâkyāṃ tathâgatāṃ  
 agganikkhittakâ therâ aggaṃ akaṃsu samgahaṃ,  
 tasmâ hi so theravâdo aggavâdo 'ti vuccati. |  
 visuddho apagatadoso theravâdânam uttamo  
 pavattittha cirakâlaṃ vassānaṃ dasadhâ dasâ 'ti. | 15

Nikkhante paṭhame vassasate sampatte dutiye sate  
 mahâbhedo ajâyittha theravâdânam uttamo. |  
 Vesâlivajjiputtakâ dvâdasa sahasâ samâgatâ  
 dasa vatthûni dîpesuṃ Vesâliyaṃ puruttame. |  
 siṅgilonadvâṅgulakappaṃ gâmantarârâmaṃvâsanaṃ  
 numatiâciṇṇamathitajalogiñ cāpi rūpiyaṃ  
 nisîdanaṃ adasakaṃ dîpimsu buddhasâsane. |  
 uddhammaṃ ubbinayañ ca apagataṃ satthusâsane  
 atthaṃ dhammañ ca bhinditvâ vilomâni dîpayimsu te. |  
 tesāṃ niggahanatthâya bahû buddhassa sâvakâ  
 dvâdasa satasahasâni jinaputtâ samâgatâ. | 20  
 etasmim sannipâtasmim pâmokkhâ attha bhikkhavo  
 satthukappâ mahânâgâ durâsadâ mahâgaṇi: |  
 Sabbakâmi ca Sâlho ca Revato Khujjasobhito  
 Vâsabhagâmi Sumano ca Sânavâsi ca Sambhuto |  
 Yaso Kâkaṇḍakaputto jinena thomito isi,  
 pâpânaṃ niggahatthâya Vesâliyaṃ samâgatâ. |

10. The words „pañcasatehi therehi“ are wanting in all the MSS. except N. Comp. 4, 6. — 12. dhammavinayaṃ Z. — 15. vassâni? — 16. theravâdânaṃ AF. — anumati° Z. — 19 et seq. Compare d'Alwis, Introd. to Kaccâyana, p. 54 et seq., Catalogue, p. 142 et seq. — 19. apagataṃ satthusâsanâ? apagatasatthusâsanam? Cullavagga: iti p' idam vatthum uddhammaṃ ubbinayaṃ apagatasatthusâsanam. — vilomâyî ABG, °mâsi F, °mâni N, °maṃ Z.

Vāsabhaḡāmi ca Sumano Anuruddhassānuvattakā,  
 avasesā therānandassa diṭṭhapubbā tathāgatam. |  
 Susunāḡassa putto Asoko tadā āsi mahīpati,  
 25 Pāṭaliputte nagaramhi rajjam kāresi khattiyo. |  
 tañ ca pakkham labhivāna aṭṭha therā mahiddhikā  
 dasa vatthūni bhinditvā pāpe niddhamayimsu te. |  
 niddhametvā pāpabhikkhū madditvā vādapāpakam  
 sakavādasodhanatthāya aṭṭha therā mahiddhikā |  
 arahantānam sattasatam uccinitvāna bhikkhavo  
 varam varam gahetvāna akāmsu dhammasaṅgaham. |  
 Kūṭāḡarasālāy' eva Vesāliyam puruttame  
 atthamāsehi niṭṭhāsi dutiyo saṅgaho ayan ti. |  
 Nikkaḡḡhitvā pāpabhikkhū therehi Vajjiputtakā  
 30 aññam pakkham labhivāna adhammavādī bahū janā |  
 dasa saḡassi samāḡantvā akāmsu dhammasaṅgaham,  
 tasmāyam dhammasaṅḡitī Mahāsaṅḡitī vuccati. |  
 Mahāsaṅḡitīkā bhikkhū vilomaṅ akāmsu sāsanaṅ,  
 bhinditvā mūlasaṅgaham aññam akāmsu saṅgaham. |  
 aññattha saṅgahitaṅ suttaṅ aññattha akarimsu te,  
 atthaṅ dhammañ ca bhindimsu ye nikāyesu pañcasu. |  
 pariyāyadesitañ cāpi atho nipariyāyadesitaṅ  
 nītatthañ c' eva neyyatthaṅ ajāritvāna bhikkhavo |  
 aññam sandhāya bhaṇitaṅ aññatthaṅ ṭhapayimsu te,  
 35 byañjanacchāyāya te bhikkhū bahu atthaṅ vināsayuṅ. |  
 chaddetvā ekadesaṅ ca suttaṅ vinayañ ca gambhīraṅ  
 paṭirūpaṅ suddhavinayaṅ tañ ca aññam karimsu te. |  
 parivāraṅ atthuddhāraṅ abhidhammappakaraṅam  
 paṭisambhidañ ca niddesaṅ ekadesaṅ ca jātakam  
 ettakaṅ vissajjetvāna aññāni akarimsu te. |  
 nāmaṅ līḡaṅ parikkhāraṅ ākappakaraṅāni ca  
 pakatibhāvaṅ vijahetvā tañ ca aññam akāmsu te. |

30—33. These stanzas are quoted in the Kathāvatthu-Atthakathā (MS. of the Paris National Library, fonds Pāli, 229); I designate the readings of this MS. by K. — 30. nikkaḡḡhitā K, d'Alwis. — 31. saḡassā K, d'Alwis. — mahāsaṅḡitī vuccati NK, d'Alwis, vuccati (omitting mahāsaṅḡitī) FG1, saṭṭasatīkā ti v° Z, saṅḡitīti pavuccati ABG2. mahāsaṅḡitīti vuccati? — 33. bh° nikāyesu ca pañcasu, d'Alwis; bh° vinaye nikāyesu ca pañcasu K. — 35. bahū K, d'Alwis. — 36. vinayagambhīraṅ ZK, d'Alwis. — abhidhammaṅ chappakaraṅam K, d'Alwis. — 38. vijahitvā AK.

pubbamgamâ bhinnavâdâ Mahâsamgâtikârakâ,  
tesañ ca anukâreṇa bhinnavâdâ bahû ahû. |  
tato aparakâlamhi tasmim bhedo ajâyatha:  
Gokulikâ Ekabyohârâ duvidhâ bhijjittha bhikkhavo. | 40  
Gokulikânam dve bhedâ aparakâlamhi jâyatha:  
Bahussutakâ ca Paññatti duvidhâ bhijjittha bhikkhavo. |  
Cetiya ca punavâdi Mahâsamgâtibhedakâ.  
pañca vâdâ ime sabbe Mahâsamgâtimûlakâ |  
attham dhammañ ca bhindimsu ekadesañ ca saṃgahaṃ  
gaṇṭhiñ ca ekadesamhi chaḍḍetvâ aññaṃ akaṃsu te. |  
nâmaṃ līgaṃ parikkhâraṃ âkappakaraṇâni ca  
pakatibhâvaṃ vijahetvâ tañ ca aññaṃ akaṃsu te. |  
visuddhatheravâdamhi puna bhedo ajâyatha:  
Mahimsâsakâ Vajjiputtakâ duvidhâ bhijjittha bhikkhavo. | 45  
Vajjiputtakavâdamhi catudhâ bhedo ajâyatha:  
Dhammuttarikâ Bhaddayânikâ Chandagârikâ ca Sammiti. |  
Mahimsâsakânam dve bhedâ aparakâlamhi jâyatha:  
Sabbatthavâdâ Dhammaguttâ duvidhâ bhijjittha bhikkhavo. |  
Sabbatthavâdâ Kassapikâ Kassapikâ Saṃkantikâ,  
Suttavâdâ tato aññâ anupubbena bhijjatha. |  
ime ekâdasa vâdâ pabhinnâ theravâdato  
attham dhammañ ca bhindimsu ekadesañ ca saṃgahaṃ  
gaṇṭhiñ ca ekadesamhi chaḍḍetvâna akaṃsu te. |  
nâmaṃ līgaṃ parikkhâraṃ âkappakaraṇâni ca  
pakatibhâvaṃ vijahetvâ tañ ca aññaṃ akaṃsu te. | 50  
sattarasa bhinnavâdâ eko vâdo abhinnako,  
sabbeva' atthârasa honti 'bhinnavâdena te saha. |  
nigrodho va mahârukkho theravâdânam uttamo  
anûnam anadhikañ c' eva kevalaṃ jinasâsanam,  
kaṇṭakâ viya rukkhamhi nibbattâ vâdasesakâ. |  
paṭhame vassasate n' atthi, dutiye vassasatantare  
bhinnâ sattarasa vâdâ uppannâ jinasâsane. |

39. ahum N. — 41. Bahussutikâ K, d'Alwis; Bâhulikâ ABG2. —  
Paññatti. — 42. punavâdi. — 44. vijahitvâ AK. — 46. Channa-  
garikâ ca Sammiti? — 47. 48. Sabbatthivâdâ, d'Alwis. — 48. aññe?  
K: Sakapikânam Suttavâdi anupubbena bhijjatha. — 49. chaḍḍetvâ  
aññaṃ akaṃsu te K. — 50. vijahitvâ AK.



Hemavatikâ Râjagirikâ Siddhatthâ Pabbâparaselikâ  
aparo Râjagiriko chatthâ uppannâ aparâparâ. |

âcariyavâdam nitthitam.

Anâgate vassasate vassân' atthârasâni ca  
55 uppajjissati so bhikkhu samaṇo paṭirûpako, |  
brahmalokâ cavitvâna uppajjissati mânuse  
jacco brâhmanagottena sabbamantâna pâragu, |  
Tisso 'ti nâma nâmena Putto Moggalisavhayo.  
Siggavo Candavajjo ca pabbâjessanti dârakam. |  
pabbajito tadâ Tisso pariyattiñ ca pâpuṇi  
bhinditvâ titthiyavâdam patitthapessati sâsanam. |  
Pâṭaliputte tadâ râjâ Asoko nâma nâyako  
anusâsati so rajjam dhammiko ratthavaddhano. |  
sabbe sattasatâ bhikkhû anusâsetvâna sâsanam  
60 dasa vatthûni bhinditvâ therâ te parinibbutâ. |  
brahmalokâ cavitvâna uppanno mânuse bhava,  
jâtiyâ soḷasavasso sabbamantâna pâragu. |  
pucchâmi samaṇam pañham ime pañhe viyâkara,  
iruvadam yajuvedam sâmavedam pi nighaṇḍum itihâsaṇ ca  
pañcamam. |  
therena ca katokâso pañham pucchi anantaro.  
paripakkañânam mânavam Siggavo etad abravi: |  
aham pi mânava pañham pucchâmi buddhadesitam,  
yadi pi kusalo pañham byâkarohi yathâtatham. |  
bhâsitena saha pañhe: na me dittham na me sutam,  
65 pariyâpunâmi tam mantam, pabbajjâ mama ruccati. |  
sambâdhâya gharâvâsâ nikkhamitvâna mânavo  
anagâriyam santibhâvam pabbaji jinasâsane. |  
sikkhâkâmam garucittam Candavajjo bahussuto  
anusâsittâ sâmaṇeram navaṇgam satthusâsanam, |  
Siggavo niharitvâna pabbajâpesi dârakam,  
susikkhitam mantadharam Candavajjo bahussuto  
navaṇgam anusâsetvâ therâ te parinibbutâ 'ti. |

54. Apararâjagirikâ? — chadhâ N. — 57. The MSS. almost constantly read Candavajjo instead of Candavajji. — 60. anusâsitvâna? — 62. samaṇa? comp. v. 65: mânava. — 63. anantaram A1, °ro A2G1N, °râ BG2F, °re Z. anuttaram? comp. 6, 28. — 65. bhâsitena saha pa-  
shana? — 66. samhâdhasmâ?

Candaguttassa dvevasse catusaṭṭhi ca Siggavo tadā,  
 atṭhapaññāsa vassāni Pakuṇḍakassa rājino,  
 upasampanno Moggaliputto Siggavatherasantike. |  
 Tisso Moggaliputto ca Candavajjassa santike  
 vinayaṃ uggahetvāna vimutto upadhisamkhaye. | 70  
 Siggavo Candavajjo ca Moggaliputtaṃ mahājutim  
 vācesuṃ piṭakaṃ sabbam ubhatosaṃgahapunnakam. |  
 Siggavo ñāṇasampanno Moggaliputtaṃ mahājutim  
 katvā vinayapāṃokkham nibbuto so chasattati. |  
 Candagutto rajjaṃ kāresi vassāni catuvīsati,  
 tasmiṃ cuddasavassamhi Siggavo parinibbuto |  
 āraññako dhutavādo appiccho kānane rato  
 sabbaso so rato danto saddhamme pāramigato |  
 pantasenāsane ramme ogāhetvā mahāvanam  
 eko adutiyo sūro sīho va girigabbhare. | 75  
 nibbuto lokanāthassa vassāni soḷasaṃ ahū,  
 samasaṭṭhi tadā hoti vassam Upālipaṇḍitaṃ, |  
 Ajātasattu catuvīsam, Vijayassa soḷasaṃ ahū,  
 Dāsako upasampanno Upālitherasantike. |  
 cattālis' eva vassāni Dāsako nāma paṇḍito,  
 Nāgadāse dasavasse, Pakuṇḍakassa vīsati, |  
 upasampanno Sonako thero Dāsakasantike.  
 cattālisaṃvasso dhīro thero Sonakasavhaya, |  
 Kālāsokassa dasavasse, Tambapanniantarāvāse vassam ekā-  
 dasam bhaye,  
 Siggavo upasampanno Sonakatherasantike. | 80  
 Candaguttassa dvevasse, catusaṭṭhi Siggavo tadā,  
 atṭhapaññāsa vassāni Pakuṇḍakassa rājino,  
 upasampanno Moggaliputto Siggavatherasantike. |  
 Asokadhammassa chavasse chasaṭṭhi Moggaliputto ahū,  
 atṭhacattārisa [vassāni] Muṭasivassa rājino,  
 Mahindo upasampanno Moggaliputtassa santike. |  
 uggaheṣi vinayaṃ ca Upāli buddhasantike,

71. ubhosamgahasuttakam? Comp. 7, 28. — 76. lokanāthasmim?  
 comp. 4, 27. — 78. Paṇḍurājassa vīsati? comp. 4, 41. — 82. Instead  
 of chasaṭṭhi it ought to be saṭṭhi. — atṭhacattālisaṃ Muṭasivassa rājino N,  
 atṭhacattārisaṃ (°sa A) ABG, omitting the following words; aṭṭhacattādi-  
 pam F. Z: atṭhacattārisavassamhi Mahindo nāma yatissaro upasampanno suvi-  
 suddho Mogg° s°.

Dāsako vinayaṃ sabbam Upālitherasantike  
 uggahetvāna vācesī upajjhāyo va sāsane. |  
 vācesi Dāsako thero vinayaṃ Sonakassa pi,  
 pariyāpunitvā vācesi upajjhāyassa santike. |  
 Sonako buddhisampanno dhammavinayakovido  
 85 vācesi vinayaṃ sabbam Siggavassa anuppadam. |  
 Siggavo Candavajjo ca Sonakasaddhivihārikā,  
 vācesi vinayaṃ thero ubho saddhivihārike. |  
 Tisso Moggaliputto ca Candavajjassa santike  
 vinayaṃ uggahetvāna vimutto upadhisamkhaye. |  
 Moggaliputto upajjhāyo Mahindaṃ saddhivihārikam  
 vācesi vinayaṃ sabbam theravādam anūnakam. |  
 parinibbute sambuddhe Upālithero mahājūti  
 vinayaṃ tāva vācesi tiṃsa vassam anūnakam. |  
 saddhivihārikam theram Dāsakam nāma paṇḍitam  
 90 vinayatthāne thapetvāna nibbuto so mahāmati. |  
 Dāsako Sonakam theram saddhivihāriṃ anuppadam  
 katvā vinayapāṃokkham catusatthimhi nibbuto. |  
 Sonako chaḷabhiññāṇo Siggavaṃ ariyatrajam  
 vinayatthāne thapetvāna chasatthimhi ca nibbuto. |  
 Siggavo ñāṇasampanno Moggaliputtaṃ ca dārakam  
 katvā vinayapāṃokkham nibbuto so chasattati. |  
 Tisso Moggaliputto ca Mahindaṃ saddhivihārikam  
 katvā vinayapāṃokkham chāsītivassamhi nibbuto. |  
 catusattati Upāli ca, catusatthi ca Dāsako,  
 chasatthi Sonako thero, Siggavo tu chasattati,  
 95 asīti Moggaliputto, sabbesaṃ upasampadā. |  
 sabbakālamhi pāṃokkho vinaye Upālipaṇḍito,  
 paññāsam Dāsako thero, catucattārīsaṃ ca Sonako,  
 pañcapaññāsavassam Siggavassa, atthasatthi Moggaliputta-  
 savhaya. |  
 Udayo soḷasa vassāni rajjam kāresi khattiyo,  
 chavasse Udayabhaddamhi Upālithero nibbuto. |  
 Susunāgo dasavassam rajjam kāresi issaro,  
 atthavasse Susunāgamhi Dāsako parinibbuto. |

85. dhammavinayiko muni N, °yako muni F, °sokā muni G1. —

94. chāsītivassamhi N, atthatiṃsamhi Y, atthatisāmhi F. The correct number would be eighty.

Susunâgass' accayena honti te dasa bhâtaro,  
 sabbe bâvîsati vassam rajjam kâresu vamsato.  
 imesam chatthe vassânam Sonako parinibbuto. |  
 Candagutto rajjam kâresi vassâni catuvîsati,  
 tasmiñ cuddasavassamhi Siggavo parinibbuto. | 100  
 Bindusârassa yo putto Asokadhammo mahâyaso  
 vassâni sattatimsam pi rajjam kâresi khattiyo. |  
 Asokassa chavîsativasse Moggaliputtasavhayo  
 sâsanam jotayitvâna nibbuto âyusamkhaye. |  
 catusattativassamhi thero Upâlipandito  
 saddhivihârikam theram Dâsakam nâma paṇḍitam  
 vinayatthâne thapetvâna nibbuto so mahâgaṇi. |  
 Dâsako Sonakam theram saddhivihârikam anuppadam  
 katvâ vinayapâmokkham catusatthimhi nibbuto. |  
 Sonako chaḷabhiñṇâno Siggavam ariyatrajam  
 vinayatthâne thapetvâna chasatthimhi parinibbuto. | 105  
 Siggavo nânasampanno Moggaliputtañ ca dârakam  
 katvâ vinayapâmokkham nibbuto so chasattati. |  
 Tisso Moggaliputto so Mahindam saddhivihârikam  
 katvâ vinayapâmokkham asîtivassamhi nibbuto. |  
 bhânavâram pañcamam niṭṭhitam.

## VI.

Dve satâni ca vassâni atthârasa vassâni ca  
 sambuddhe parinibbute abhisitto Piyadassano. |  
 âgatâ râjaiddhiyo abhisitte Piyadassane,  
 pharati puññatejañ ca uddham adho ca yojanam,  
 Jambudîpe mahârajje balacakke pavattati. |  
 vaso Anotatto daho Himavâpabbatamuddhani,  
 sabbosadhena samyuttâ soḷasam pi kumbhiyo  
 tadâ devasikam niccam devâ abhiharanti te. |

99. Kâlâsokass' accayena? — vissuto AZ, vissutâ BG2, vamsato X.  
 — 107. châsiti N; asiti, the other MSS.

VI, 2. mahârajje ABG2, °jja CG1R, °jjam MnF. — balacakkam? —  
 3. vaso Anotatto yo A, vaso Anodatto dayo G, vaso Anotatte dahe N,  
 vahe Anodattadahe F, Anodattodakam yeva Z. In B these words are wanting.  
 yo so An° daho? tassa Anotatte dahe? Samantapâs.: „devasikam eva  
 tassa devatâ ... âharanti.“ — soḷasamhi k° A1, °sam pi A2, °sam pi BG,

nâgalatâdantakattham sugandham pabbateyyakam  
 mudusiniddham madhuram rasavantam manoramam  
 tadâ devasikam niccam devatâbhiharanti te. |  
 âmalakam osadhañ ca sugandham pabbateyyakam  
 mudusiniddham rasavantam mahâbhûteh' upatthitam  
 5 tadâ devasikam niccam devatâbhiharanti te. |  
 dibbapânam ambapakkañ ca rasavantam sugandhakam  
 tadâ devasikam niccam devatâbhiharanti te. |  
 Chandadabato va pañcavaṇṇam pâpuraṇanivâsanam  
 tadâ devasikam niccam devatâbhiharanti te. |  
 sisanhânagandhacunṇam tathâ cânuvilepanam  
 mudukam pârupattâya sumanadussam asuttakam |  
 mahârahamañ añjanañ ca sabban tam nâgalokato  
 tadâ devasikam niccam nâgarâjâharanti te. |  
 ucchuyatthipûgamattam pîtakam hatthapuñchanam  
 10 tadâ devasikam niccam devatâbhiharanti te. |  
 nava vâhasahassâni suvâharanti sâliyo undurehi visodhitâ,  
 makkhikâ madhukam karum, acchâ kûṭamhi koṭayum, |  
 sakunâ suvaggajâtâ karavikâ madhurassarâ  
 Asokapuññatejena sadâ sâventi mânuse. |  
 kappâyuko mahânâgo catubuddhaparicârako  
 suvaṇṇasaṃkhalikâbaddho puññatejena âgato, |  
 pûjesi rattamâlehi Piyadassi mahâyaso.  
 vipâko piṇḍapâtassa paṭiladdho sudassano. |

Candaguttassâyam nattâ Bindusârassa atrajo  
 râjaputto tadâ âsi Ujjenikaramolino,  
 15 anupubbena gacchanto Vedissanagaram gato. |  
 tatrâpi ca setthidhîtâ Devî nâmâ 'ti vissutâ  
 tassa saṃvâsam anvâya ajâyi puttam uttamam. |  
 Mahindo Saṃghamittâ ca pabbajjam samarocayum,

°sam ca Z, °sam pi ca N, °sa pi caca F. soḷasa ambukumbhiyo?  
 sol° pâñiyakumbhiyo? Samantapâs.: „Anotattadabato ... soḷasa pâni-  
 yaghaṭe ... devatâ âharanti.“

5. °hupatthite A, °hûpatthitam B, °hupatthitam G, °su patthitam Z, °hi  
 patthitam N, °hi patiṭṭhitam F, mahâbhûpehi patthitam? — vv. 6—10 are  
 wanting in all the Sinhalese MSS., vv. 6—9 in F also. — 7. Chaddantato  
 pañc°? — pârupanattâhâya? Samantapâs.: pârupanattâhâya asuttamayi-  
 kam sumanapupphapaṭam.“ — 11. kûṭehi koṭayum? — 15. [Ujjeni]-  
 nagara[moli]no N, Ujjenikaramolino (°yo Z) Y, Uccenikaramolino F. —  
 16. tassâ Y. — uttamo YF.



ubho pi pabbajitvâna bhindimsu bhavabandhanam. |  
 Asoko rajjam kâresi Pâtaliputte puruttame,  
 abhisitto tîni vassâni pasanno buddhasâsane. |  
 yadâ ca parinibbâyi sambuddho Upavattane  
 yadâ ca Mahindo jâto Moriyakulasambhavo  
 etthantare yam ganitam vassam bhavati kittakam? |  
 dve vassasatâni honti catuvassam pan' uttari  
 samantaramhi so jâto Mahindo Asokatrajo. |  
 Mahindadasavassamhi pitâ bhâte aghâtayi,  
 Jambudîpam 'nusâsento catuvassam atikkami, |  
 hantvâ ekasate bhâte vamsam katvâna ekato  
 Mahindacuddasame vasse Asokam abhisinçayum. |  
 Asokadhammo 'bhisitto pañiladdhâ ca iddhiyo,  
 mahâtejo puññavanto dîpe cakkapavattako. |  
 paripuññavâsavassamhi Piyadass' âbhisinçayum.  
 pâsandam pariganhanto tîni vassam atikkami. |  
 dvasatthiditthigatikâ pâsandâ channavutikâ,  
 sassataucchedamûlâ sabbe dvîhi patitthitâ, |  
 niganthâcelakâ c' eva itarâ paribbâjakâ  
 itarâ brâhmanâ 'ti ca aññe ca puthuladdhikâ. |  
 niyantissatucchede sammûlhe hînaditthike  
 itobahiddhâpâsandê titthiye nânâditthike  
 sârâsaram gavesanto puthuladdhî nimantayi. |  
 titthigane nimantitvâ pavesetvâ nivesanam  
 mahâdânam padatvâna pañham pucchi anuttaram. |  
 pañham puññhâ na sakkonti vissajjetum sakâ balâ,  
 ambam puññham labujam vâ byâkarimsu apaññakâ. |  
 anumattam pi sabbesam alan te puna desanam.  
 bhinditvâ sabbapâsandam haritvâ puthuladdhike |

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25

30

22. Mahindacuddasavasse Z, °dacuddasame vasso (°sse A) ABG,  
 °dacuddasamavasse F, °de cuddasame vasse N. — 24. pâsandê A. Comp.  
 v. 30. — 26. itarâ brâhmanâ N; itarâ is wanting in the other MSS. —  
 brâhmanâpi ca? — 27. niyatisass°? niganthasass°? — 28. niman-  
 tetvâ A. — nivesane YF. — 29b. puññhâ AZ, °ññham BGN, suññham F.  
 ambam puññhâ (puññhâ?) labujam va? — 30. The king, as is related  
 in the Samantapâsâdika, invited the ascetics to sit down on what seats they  
 judged due to themselves. They placed themselves on different kinds of  
 low seats, whereas Nigrodha took his seat on the royal throne. I there-  
 fore propose to correct this line thus: anumattam pi sabbesam alan tesam  
 nisidanam.

iti rājā vincintesi: aññe pi ke labhāmase  
 ye loke arahanto ca arahattamaggañ ca passanti? |  
 samvijjanti ime loke, na yimaṃ lokam asuññatam,  
 kadāhaṃ sappurisānaṃ dassanaṃ upasaṃkame?  
 tassa subhāsitaṃ sutvā rajjaṃ demi savijjitaṃ. |  
 iti rājā vicintento dakkhiṇeyye na passati,  
 niccaṃ gavesati rājā sīlavante supesale. |  
 caṅkaman tamhi pāsāde pekkhamāno bahū jane  
 rathiyā piṇḍāya carantaṃ Nigrodhaṃ samaṇaṃ addasa. |  
 pāsādikaṃ abhikkantaṃ paṭikkantaṃ vilokitaṃ  
 35 ukkhittacakkhusampannaṃ arahantaṃ santamānasaṃ |  
 uttamadamathappattaṃ dantaṃ guttaṃ surakkhitaṃ  
 kulagaṇe asaṃsatthaṃ nabhe candam va nimmalam, |  
 kesarī va asantāsaṃ, aggikkhandhaṃ va tejitaṃ,  
 garuṃ durāsadaṃ dhīraṃ santacittaṃ samāhitaṃ, |  
 khīnāsavaṃ sabbaklesasodhitaṃ purisuttamaṃ  
 cāravihārasampannaṃ sampassaṃ samañuttamaṃ |  
 sabbaguṇagataṃ Nigrodhaṃ pubbasahāyaṃ vicintayi  
 pubbe sucinnakusalaṃ ariyamaggaphale t̥hitaṃ, |  
 40 rathiyā piṇḍāya carantaṃ munim moneyyavussati. |  
 jigimsamāno sa dhīro cintayi: |  
 buddho ca loke arahā sāvako lokuttaramaggaphale t̥hito  
 mokkhañ ca nibbānagato asaṃsayam aññataro esa thero  
 gurūnaṃ. |  
 so pañcapītipasādaṃ paṭilabhi ulāraṃ pāmojjamanappa-  
 sādito,  
 nidhim va laddhā adhana pamodito iddho manoicchitaṃ  
 va Sakkopamo. |

32. apaññakam N. suññatam? Comp. the following stanza of the  
 Buddhavaṃsa: evaṃ nirākulaṃ āsi suññatam tiṭṭhiyehi taṃ, vicittaṃ ara-  
 hantehi vasibhūtehi tādihi. — sajjivitaṃ A, savijitaṃ BG, yaṃ jitaṃ Z,  
 savijitaṃ N, samvājitaṃ F. — 35. okkhittac° A. Comp. Mahāvagga I,  
 23, 2. — 36. kulaṅgaṇe A. — 38. sampassaṃ X, °ssa G1, °ssi Y. —  
 39. pubbasamayam? — 40. piṇḍāya is wanting in all the MSS., ex-  
 cept in N. — 40. 41. sunimonavayitaṃ jigimsamāno virācintayi AG1, suni-  
 monavassitaṃ jigimsamāno sa viro cintayi F, munim moneyyavussati jigimsamāno  
 sa dhīro cintayi N, passitvā so vicintayi Z. These words are wanting in BG2.  
 munim moneyyavusitaṃ ... jigimsamāno sa dhīro vicintayi? —  
 42. buddho va? — sasāvako A. — After „t̥hito“ we ought to insert  
 „muni“ or a similar expression. — 43. pāmojjaṃ manappasādito?

âmantayî aññatarekamaccam: handa bhikkhan tam tara-  
mânarûpo  
nayehi pâsâdikam santavuttim nâgo va yantam rathiyâ  
kumâarakam |

asantâsam santagunâdhivâsitam. | 45  
râjâ pasâdavipulam paṭilabhi udaggahattho manasâbhicin-  
tayi:

nissamsayam uttamadhammapatto aditthapubbo ayam puris-  
uttamo. |

vîmamsamâno punad evam abravî: supaññattam âsanam ...  
patthatam,

nisîdayî pabbajitattam âsane, mayâ anuññâtam tassâbhi-  
patthitam. |

âdâya rañño vacanam padakkhiṇam ... gahetvâ abhirûhi  
âsane,

nisîdi pallaṅkavare asantâso Sakko va devarâjâ Paṇḍu-  
kambale. |

vicintayî râjâ: ayam aggadârako niccalo asantayî .. atthi nu  
tam . . . . . |

disvâ râjâ tam tarunam kumâarakam ariyavattaparihârakam  
varam

susikkhitam dhammavinayakovidam disvâ râjâ tarunam ku-  
mâarakam pasannacitto punad evam abravi: | 50

desehi dhammam tava sikkhitam mama, tvam eva satthâ,  
anusâsitam tayâ

karomi tuyham vacanam mahâmuni, anusâsa mam ... su-  
noma desanam. |

sutvâna rañño vacanam sutejjitam navaṅgasatthe paṭisam-  
bhidaṭṭhito

44. bhikkhantam Y, °nto G1N, °nte F. bhikkhun tam? — 45. na-  
yeha? — santagunâvâsitam (°kam F) YF, santagunâdhivâsitam N. santa-  
gunâdhivâsitam? — 46. pasâdam v°? — uttamadamathapatto N. —  
47. nisîdâhi pabbajitagghamâsane (Mahâvamsa, p. 25, l. 6: „anurûpe  
âsane“) mayâ anuññâtam tayâbhipatthitam? — 48. ca dakkhiṇam  
AB. sa dakkhiṇam karam (see Mahâvamsa, p. 25, l. 8) gahetvâ? —  
49. asantâpiti (°piti BG2) tam ABG2, asantapi akatthinu tam G1, asan-  
tapi (°yî N) atthi nu tam X, santâpiti atthi Z. asantâso ...? — 50. va-  
ram N, cari F, dhari Y. — The repetition of „disvâ — kumâarakam“ ought  
to be expunged. — 51. sutopadesanam (sun° G1) ABG, which may be  
correct. In Z, v. 52 and the last Pâda of v. 51 are wanting.

vilolayī tepitakam mahārahamaṃ, tam addasa appamādasu-  
desanaṃ: |

appamādo amatapadaṃ, pamādo maccuno padaṃ,  
appamattā na mīyanti, ye pamattā yathā matā. |

Nigrodhadhīraṃ anumodayantaṃ rājā vijāniya tam agga-  
hetuṃ,

ye keci sabbaññubuddhadesitā sabbesaṃ dhammānaṃ imassa  
mūlakā. |

ajj' eva tuṃhe saraṇaṃ upemi buddhaṃ ca dhammaṃ sara-  
ṇaṃ ca saṃghaṃ,

55 saputtadāro sahañātakajjano upāsakattaṃ paṭivedayāmi taṃ. |  
saputtadāro saraṇe paṭiṭṭhito Nigrodhakalyāṇamittassa  
āgamaḥ:

pūjemi caturo satasahassarūpiyaṃ aṭṭhaṭṭhakaṃ niccabha-  
ttaṃ ca theramaṃ. |

tevijjā iddhipattā ca cetopariyāyakovidā

khīṇāsavā arahanto bahū buddhassa sāvakā. |

theraṃ avoca punad eva rājā: icchāmi saṃgharatanassa  
dassanaṃ,

samāgamaṃ sannipatanti yāvatā abhivādayāmi suṇāmi dham-  
maṃ. |

samāgatā saṭṭhisahassabhikkhū, dūtā ca rañño paṭiveda-  
yimsu:

saṃgho mahāsannipāto sututtṭho, gacchasi tvaṃ icchasi saṃ-  
ghadassanaṃ. |

dūtassa vacanaṃ sutvā Asokadhammo mahīpati

60 āmantayi nātisamghamittāmacce ca bandhave: |

dakkhiṇadānaṃ dassāma mahāsaṃghasamāgame,

karoma veyyāvatikaṃ yathāsattim yathābalaṃ. |

maṇḍapaṃ āsanaṃ udakaṃ upaṭṭhānaṃ dānaabhojanaṃ

paṭiyādentu me khippaṃ dānārahaṃ anucchavaṃ. |

54. vijāniya taṃ aggaheṭuṃ ABG2, vijānimsu taṃ aggaheṭuṃ Z, vijāni  
(°nī N) bahuni (°hūni N) gahetum (ggahetum G1) XG1. — °buddhena  
desitā ABG2. — imassa mūlakā XG1, imaṃ mūlakaṃ ti (°kan ti A, °kā  
ti B) ABG2, imassa mūlakā Z. im(aṃ) assu mūlakaṃ? — 58. sanni-  
patanti ABG, santi patanti Z, sannipatantu X. — 59. sannipatimsu tuṭṭhā  
(sant° A; kuṭṭhā Z) Y, sannipātā sutuṭṭhā G1, sannipāto sututtṭho N, sanni-  
pādātā suduṭṭhā F. — gacchāhi Z. — icchāmi F. gacchāhi tvaṃ icchi-  
taṃ s°? — 61. dakkhiṇadhammaṃ (°dammaṃ N) XG1. dakkhiṇadā-  
naṃ? — 62. pānaabhojanaṃ? — anucchaviṃ ABG2.

supeyyabhattakârâ ca suciyâgususaṃkhatâ  
 paṭiyâdentu me khippaṃ manunñāṃ bhojanaṃ sucim. |  
 mahādānañ ca dassāmi bhikkhusaṃghe gaṇuttame,  
 nagaramhi bheriyo vajjantu, vīthi sammajjantu te,  
 vikirantu vālukam setaṃ pupphañ ca pañcavaṇṇakam, | 65  
 mālaggerhiyaṃ toraṇaṃ ca kadali puṇṇaghaṭaṃ subhaṃ  
 utukkamaṇṇaṃ thūpaṃ ṭhapaṇaṃ taḥim-taḥim. |  
 vatthehi ca dhajam katvā bandhayantu taḥim-taḥim,  
 mālādāmasamāyuttā sobhayantu imaṃ puram. |  
 khattiyā brāhmaṇā vessā suddhā aññakulāsu ca  
 vatthaṃ ābharanaṃ pupphaṃ nānālaṃkārabhūsitā  
 ādāya dīpañ jalamānaṃ gacchantu saṃghadassanaṃ. |  
 sabbañ ca tālāvacaraṃ gandhabbā nānākulā sikkhitā  
 vajjantu vaggusavanīyā sussarā, gacchantu aggavaraṃ saṃ-  
 ghadassanaṃ. |

laṃkāraḥkāmāda c' eva sotthiyaṇaṇāṇāṇakā  
 sabbe saṃghaṃ upayantu hāsayantu samāgataṃ. |  
 pupphañ ca anekavidhaṃ puṇṇakañ ca anekadhā vividhaṃ  
 vaṇṇakañ c' eva karontu pūjāṃ anekarāsiyo. | 70  
 nagarassa paṭihāraṃ antare  
 dānaṃ sabbam paṭiyantu patthitaṃ. |  
 pūjāṃ samādaya sabbam divasaṃ ratthavāsikā  
 rattiñ ca sabbam niyāme asesato karontu saṃghādhikāraṃ  
 ārabhi. |

taṃ rattiyaṃ accayena bhattaṃ sakanivesane  
 paṇṭarasasampannaṃ paṭiyādetvāna khattiyō |  
 sāmacce saparivāre ānāpesi mahāyaso:

63. suciyâgûsûsaṃkhatâ? — 64. vīthiyaṃ Z. vīthiyo? —  
 65. utukkamaṇṇaṃ (°paraṃ ce F) XG1, upakkaṃma paraṃ ABG2, ussā-  
 pitaḍhajaṃ Z. — tupuṃ G1. — ṭhapaṇaṃ N, paṭhayaṇa F, upayaṇu G1,  
 ussāpetu ABG2, ussāpetu Z. I prefer no to try any conjecture. —  
 67. °kulāni BG2, °kulāsu AZ, °kulesu XG1. aññakulāpi ca? — 68. vā-  
 dentu? — 69. laṅkārapamāda ABG2. Comp. 21, 27. — 70. puṇṇakaṃ  
 G1X, puṇṇaghaṭaṃ Z, cuṇṇakaṃ ABG2. — puṇṇaṃ? — 71. paṭiyantu  
 N, °ntaṃ FZ, °nta BG1, °tta AG2. — patthitaṃ N, patthitaṃ YF. —  
 72. samādaya N, °yi FG1M, °yi ARC, °yup BG2. — rattiṃ ... ārabhi  
 taṃ is wanting in BG2Z. — niyāme asesato F, niyamenasesato N, niyāme  
 aseto AG1. — saṃghādh° N, saṃgha adh° AFG1.

... dānaṃ sabbam asesato paṭiyādentu patthitaṃ. |  
 pūjāṃ samādaya sabbam divasaṃ ratthavāsikā  
 rattiñ ca sabbam tiyāmaṃ karontu saṃghābhīratā. | ??



- gandhamâlâpupphakûṭṭaṃ pupphachattadbajam bahum |  
 divâ dîpañ jalamânam abbiharantu mahâjanâ.
- 75 yâvatâ mayâ âṇattâ tâvatâ abbiharantu te. |  
 imamhi nagare sabbe negamâ ca catuddisâ  
 sabbeva râjaparisâ sayoggabalavâhanâ  
 sabbe maṃ anugacchantu bhikkhusamghassa dassanam. |  
 mahatâ râjânubhâvena nîyâsi râjakuñjaro  
 Sakko va Nandavanuyyânam evaṃ sobhi mahîpati. |  
 gatvâna râjâ taramânârûpo bhikkhusamghassa santike  
 abhivâdetvâna sammodi vedajâto katañjali. |  
 ârocayi bhikkhusamgham: mam' atthaṃ anukampatu.  
 yâva bhikkhu anuppatte sabbe antonivesane, |  
 samghassa pitaraṃ theram pattam âdâya khattiyo
- 80 pûjamâno bahupupphehi pâvisi nagaram puram. |  
 nivesanam pavesetvâ nisîdâpetvâna âsane  
 yâgum nânâvidham khajjam bhojanañ ca mahâraham  
 adâsi payatapâni yâvadattham yadicchakam. |  
 bhuttâvi bhikkhusamghassa onîtapattapânino  
 ekamekassa bhikkhuno adâsi yugasâṭakam. |  
 pâdasambhañjanam telam chattañ câpi upâhanam  
 sabbam samanaparikkhâram adâsi phâṇitam madhum. |  
 parivâretvâna nisîdi Asokadhammo mahîpati,  
 nisajja râjâ pavâresi bhikkhusamghassa paccayam: |
- 85 yâvatâ bhikkhû icchanti tâva demi yadicchakam. |  
 santappetvâ parikkhârena sampavâretvâna paccaye  
 tato pucchimsu gambhîram dhammakkhandham sudesitam: |  
 atthi bhante paricchedo desit' âdiccabandhunâ  
 nâmam lîngam vibhattiñ ca kotthâsañ câpi samkhatam  
 ettakam 'va dhammakkhandham gaṇanam atthi pavediya? |  
 atthi râja gaṇitvâna desit' âdiccabandhunâ  
 suvibhattam supaññattam suniddiṭṭham sudesitam |

76. The words „sabbeva râjaparisâ“ are wanting in the Sinhalese MSS. sabbe ca râjaparisâ? — 77. Nandanuyyânam Z. — 78. The metre is correct if we expunge „râjâ“. — 79. The second hemistich seems to be out of its place here; we should insert it perhaps before v. 84. — yâva bhikkhû anupattâ? — 83. pâdukam añjanam? Comp. the Apadâna (Phayre MS., fol. 8e): „pâduke . . datvâ . . osadham añjanam datvâ“. — 84. pavâretvâna? — 86. pucchi sugambhîram BCG2R.

sahetum atthasampannam khalitam n' atthi subhāsitaṃ,  
 satipaṭṭhānaṃ sammappadhānaṃ iddhipādaṃ ca indriyaṃ |  
 balaṃ bojjhaṅgaṃ maggaṅgaṃ suvibhattaṃ sudesitaṃ,  
 evaṃ sattappabhedāṃ ca bodhipakkhiyaṃ uttamaṃ, | 90  
 lokuttaraṃ dhammavaraṃ navaṅgaṃ satthusāsaṇaṃ  
 vitthāritaṃ suvibhattaṃ desesi dipaduttamo; |  
 caturāsītisahassāni dhammakkhandaṃ anūkaṃ  
 paṇānaṃ anukampāya desit' ādiccabandhuna. |  
 amatuttamaṃ varadhammaṃ samsāraparimocaṇaṃ  
 sabbadukkhakkhayaṃ maggaṃ desesi amatosadham. |  
 sutvāna vacanaṃ rājā bhikkhusaṃghassa bhāsitaṃ  
 pāmojjahāsabahuḷo devajāto narāsabho  
 sarājikāparisāya imaṃ vākyaṃ udāhari: |  
 caturāsītisahassāni paripunnāṃ anūkaṃ  
 desitaṃ buddhaseṭṭhassa dhammakkhandaṃ mahārahaṃ, | 95  
 caturāsītisahassāni ārāmaṃ kārayaṃ' ahaṃ  
 ekekaḍhammakkhandaṃ ekekaḍhāraṃ pūjayaṃ. |  
 channavutikotidhanaṃ vissajjtvāna khattiyo  
 taṃ eva divasaṃ rājā ānāpesi ca tāvade. |  
 tasmim samaye Jambudīpe nagaraṃ caturāsītiyo  
 ekekanagaraṭṭhāne paccekāraṃ kārayi. |  
 anto tiṇi ca vassāni vihāraṃ katvāna khattiyo  
 pariniṭṭhitamhi ārāme pūjaṃ sātṭha kārayi. |  
 bhānavāraṃ chaṭṭhaṃ.

## VII.

Mahāsamāgamo hoti Jambudīpasamantato,  
 bhikkhū asīti kotiyo bhikkhūṇi channavuti sahaṣṣiyo,  
 bhikkhū ca bhikkhuniyo ca chaḷabhiññā bahūtarā. |  
 bhikkhū iddhānubhāvena samaṃ katvā mahātaḷaṃ  
 lokavivaraṇaṃ katvā dassesaṃ pūjiye mahe. |  
 Asokārāme tṭhito rājā Jambudīpaṃ avekkhati,  
 bhikkhuiddhānubhāvena Asoko sabbattha passati. |

90. In Y the words „evaṃ satt. ca“ are wanting. — 92. paṇānaṃ? —  
 94. vedajāto? — sarājikāya par° Z. — 97. ca tāvade N. ca kovide  
 ABG, mahājane Z. — 98. caturāsīti sahaṣṣiyo? With regard to the  
 metre comp. 7, 1.

- addasa vihâraṃ sabbam sabbattha mahiyam katam  
dhajam ubhopiyam puppham toraṇaṃ ca mālagghiyam |  
kadali puṇṇaghataṃ c' eva nânâpupphasamohitam,  
5 addasa dīpamaṇḍalam vibhūsan tam catuddisam. |  
pamodito haṭṭhamano pekkhanto vattate mahe  
samāgate bhikkhusamghe bhikkhunī ca samāgate |  
mahādānaṃ ca paññattam dīyamāne vanibbake  
caturāsītisahassāni vihāre disvāna pūjite |  
Asoko 'pi attamano bhikkhusamgham pavedayi:  
ahaṃ ca bhante dāyādo satthu buddhassa sāsane. |  
bahu mayham pariccāgo sāsane sāravādino; |  
channavutikoṭiyo ca vissajjetvā mahādhanam  
10 caturāsītisahassāni ārāmā kārītā mayā |  
pūjāya dhammakkhandhassa buddhasettḥassa desite;  
cattāri satasahassāni devasikam pavattayi, |  
ekaṃ ca cetiyam pūjam ekam Nigrodhasavhayam  
ekaṃ ca dhammakathikānam ekam gilānapaccayam;  
dīyati devasikam niccam Mahāgaṇḍā va odanam. |  
aṇṇo koci pariccāgo bhiyyo mayham na vijjati,  
saddhā mayham dāhatarā, tasmā dāyādo sāsane. |  
sutvāna vacanam raṇṇo Asokadhammassa bhāsitaṃ  
paṇḍito sutasampanno nipuṇatthavinicchayo |  
samghassa tesu vihāraṃ anuggahatthāya sāsanam  
15 anāgate ca addhāne pavattiṃ sutvā vicakkhaṇo |  
byākāsi Moggaliputto Asokadhammapucchitam:  
paccayadāyako nāma sāsane paṭibāhiro, |  
yassa puttam vā dhītaram vā urasmiṃ jātam anvayam  
pabbājesi cajetvāna so ve dāyādo sāsane. |

VII, 4. sabbattha mahiyā katam A, s° mahiyam k° B, s° mahi[ya]lam-  
gataṃ G (ya is crossed), s° mahilamkatam N, sabbatthāpi mahitalam Z. —  
dhajam ussāpitam? — 5. °samāhitam A. — 6. ca samāgatā? —  
9. sāravādino ABG2, ravādino G1, gārav° Z, varav° N. gāravā dino  
(= dinno)? — 11. pavattayim. — 12. cetiyapūjam ABG2. — 15. sam-  
ghassa therō suvihāro ABG2, samghassa theram tasuvihāram G1, [samghassa]  
tesu [vihāram] N, samghassa tāni vihāram Z. samghassa phāsuvihāram?  
As to the construction, comp. vv. 55. 57. — Instead of „sutvā“ I should  
prefer „ñatvā“, which looks very similar in Burmese characters. — 17. pabbā-  
jesi Z. — dāyādasāsane NG1. — yo saputtam vā ... pabbājesi cajit-  
vāna? As to the preterite tense „pabbājesi“, comp. Mahāvamsa, p. 36, l. 7,  
and the Thūpavamsa: „paccayadāyako nāma tvam mahārāja, yo pana attano  
puttaṃ ca dhītaraṃ ca pabbājesi ayam sāsanaṃ dāyādo nāmā 'ti.“

sutvâna vacanam râjâ Asokadhammo mahîpati  
 Mahindakumâram puttam Saṃghamittañ ca dhîtaram |  
 ubho amantayi râjâ: dâyaâdo homi sâsane.  
 sutvâna pituno vâkyam ubho puttâddivâsayum: |  
 sutthū deva sampatiçchâma karoma vacanam tava,  
 pabbâjehi ca no khippam, dâyaâdo hohi sâsane. | 20  
 paripunṇavâsativasso Mahindo Asokatrajo  
 Saṃghamittâ ca jâtiyâ vassam atthârasam bhave. |  
 chavassamhi Asokassa ubho pabbajitâ pajâ,  
 tath' eva upasampanno Mahindo dipajotako, |  
 Saṃghamittâ tadâ yeva sikkhâyo 'va samâdiyi.  
 ahū Moggaliputto va theravâdo mahâgaṇi. |  
 catupaññâsavassamhi Asokadhammo abhisitto,  
 Asokassâbhisittato chasatthi Moggalisavhayo,  
 tato Mahindo pabbajito Moggaliputtassa santike. |  
 pabbâjesi Mahâdevo, Majjhanto upasampade.  
 ime te nâyakâ tiṇi Mahindassânukampakâ. | 25  
 Moggaliputto upajjhâyo Mahindam dipajotakam  
 vâcesi piṭakam sabbam attham dhammañ ca kevalam. |  
 Asokassa dasavassamhi Mahindo catuvassiko  
 sabbam sutapariyattim gaṇipâcariyo ahū. |  
 sudesitam suvibhattam ubhosamgahasuttakam  
 Mahindo theravâdakam uggahetvâna dhârayi. |  
 vinito Moggaliputto Mahindam Asokaatrajam  
 tisso vijjâ chalabhiñña caturo paṭisambhidâ. |  
 Tisso Moggaliputto ca Mahindam saddhivihârikam  
 âgamapiṭakam sabbam sikkhâpesi nîrantaram. | 30  
 tiṇi vassamhi Nigrodho, catuvassamhi bhâtaro,  
 chavassamhi pabbajito Mahindo Asokatrajo. |  
 Kontiputtâ ubho therâ Tisso câpi Sumittako  
 atthavassamhi 'sokassa parinibbimsu mahiddhikâ. |  
 ime kumârâ pabbajitâ ubho therâ ca nibbutâ. |

20. paṭiçchâma Y. — 23. theravâde B. — 24. Asokâbhisitte  
 chavasse satthi M°? — 25. upasampado Z. — 27. sutapariyattim AG1,  
 suttapariyattim Z, sutapariyatti BG2N. — gaṇi° BG, gaṇi° A, gaṇi° CR,  
 gaṇi° M, gaṇi N. gaṇi âcariyo? „pâcariya“ does not mean „a pupil“,  
 as Childers says, but „the teacher's teacher“. — 28. chalabhiñña M2n; the  
 other MSS. omit these words. chaḷ abhiñña. — catasso? — 32. Comp.  
 Mahāvamsa, p. 38.

upâsakattam desimsu khattiyâ brâhmanâ bahû,  
mahâlâbho ca sakkâro uppajji buddhasâsane, |  
pahînalâbhasakkârâ titthiyâ puthuladdhikâ.  
35 pandaraṅgâ jaṭilâ ca nigaṇṭhâcelakādikâ |  
atthamsu satta vassâni, ahosi vagguposatho.  
ariyâ pesalâ lajji na pavisanti uposatham. |  
sampatte ca vassasate vassaṇ chattiṃsa satâni ca  
satthi bhikkhusahassâni Asokârâme vassimsu te. |  
âjîvakâ aññaladdhikâ nânâ dūsentī sâsanam,  
sabbe kâsâyavasanâ dūsentī jinasâsanam. |  
bhikkhusahassaparivuto chaḷabhiñño mahiddhiko  
Moggaliputto gaṇapâmokkho akâsi dhammasaṃgaham. |  
Moggaliputto mahâpaṇño paravâdappamaddano  
40 theravâdam dāham katvâ saṃgaham tatiyam kato. |  
madditvâ nânâvâdâni niharitvâ alajjino bahû  
sâsanam jotayitvâna kathâvatthum pakâsayi. |  
tassa Moggaliputtassa Mahindo saddhivihâriko  
upajjhâyassa santike saddhammam pariyâpuni. |  
nikâye pañca vâcesi satta c' eva pakarane,  
ubhatovibhaṅgam vinayam parivâraṇ ca khandhakam  
uggahi vîro nipuṇo upajjhâyassa santike 'ti. |

Nikkhante dutiye vassasate vassâni chattiṃsati  
puna bhedo ajâyatha theravâdânam uttamo. |  
Pâṭaliputtanagaramhi rajjam kâresi khattiyo  
45 Dhammâsoko mahârâjâ pasanno buddhasâsane. |  
mahâdânam pavattesi saṃghe gaṇavaruttame,  
cattâri satasahassâni ekâhen' eva nissaji. |  
cetiyaṃsa yajâ ekam dhammassa savanassa ca  
gilânânaṇ ca paccayam ekam saṃghassa nissaji. |  
titthiyâ lābham disvâna sakkârâṇ ca mahâraham  
satthimattasahassâni theyyasaṃvâsakâ ahû. |  
Asokârâmaṃvihâramhi pâtimokkho paricchiji,  
kârâpento pâtimokkham amacco ariyânam aghâtayi. |

34. desayimsu Z. — 37. ca vassasate G1NZ, dve vassasate ABG2. —  
vassa N, vassam Y. — chattiṃsatâni ABG2, chattiṃsa satâni G1NZ. —  
43. dhiro N, viro Y. — 44. vassâni ca chattiṃsati? — 47. yajâ ekam  
N, yajâjakam G1, ca ekam ABG2, ca ekassa Z. pûjam ekam? — sava-  
nassa ca N, cassa ca G1, ca tatheva ca AZ, ca tatheva kâ BG2. —  
48. ahum N. — 49. paricchaji A, °ccaji BZ, °chijji N, °chijji G1.



titthiye niggahatthâya bahû buddhassa sâvakâ  
 satthimattasahassâni jinaputtâ samâgatâ. | 50  
 ekasmiṃ sannipâtamhi thero Moggaliatrajo  
 satthukappo mahânâgo paṭhavyâ n' atthi îdiso. |  
 ariyânaṃ ghâtitaṃ kammaṃ rājâ theram apucchatha,  
 pâṭihîraṃ karitvâna raṇṇo kaṅkham vinodayi. |  
 therassa santike rājâ uggahetvâna sâsanam  
 theyyasamvâsabhikkhuno nâseti līṅganâsanam. |  
 titthiyâ sakavâdena pabbajitvâ anâdarâ  
 buddhavacanaṃ bhindimsu visuddhakaṅcanaṃ iva. |  
 sabbe pi te bhinnavâdâ vilomâ theravâdato, 55  
 tesaṃ ca niggahatthâya, sakavâdavirocanaṃ, |  
 desesi thero abhidhammaṃ kathâvatthuppakaraṇam.  
 niggaho îdiso n' atthi paravâdappamaddanaṃ. |  
 desetvâ thero abhidhammaṃ kathâvatthuppakaraṇam  
 sakavâdasodhanatthâya, sâsanam dīghakâlīkam, |  
 arahantânaṃ sahaṣsaṃ uccinitvâna nâyako  
 varaṃ varaṃ gahetvâna akâsi dhammasaṃgahaṃ. |  
 Asokârâmaṇiḥâramhi Dhammarâjēna kârīte  
 navamâsehi niṭṭhâsi tatiyo saṃgaho ayan ti. |  
 saddhammasaṃgahaṃ navamâsaṃ niṭṭhitaṃ.  
 bhāṇavâraṃ sattamaṃ.

## VIII.

Moggaliputto dīghadassī sâsanassa anâgate  
 paccantamhi patitṭhânaṃ disvâ dibbena cakkhunâ |  
 Majjhantikâdayo there pâhesī attapaṇcame:  
 sâsanassa patitṭhâya paccante sattabuddhiyâ |  
 paccantakânaṃ desânaṃ anukampâya pâṇinaṃ  
 pabbâtukâ balappattâ desetha dhammam uttamaṃ. |  
 gantvâ Gandhâravisayaṃ Majjhantiko mahâ isi  
 kupitaṃ nâgaṃ pasâdetvâ mocesi bandhanâ bahu. |  
 gantvâna ratṭham Mahisaṃ Mahâdevo mahiddhiko  
 coditvâ nirayadukkhena mocesi bandhanâ bahu. | 5

51. etasmiṃ ABG2. — 53. °bhikkhunaṃ G2, °bhikkhûnaṃ B. —  
 nâsesi ABG2. — 54. °kaṅcanaṃ riva N, °kaṅcanam iva Y.

VIII, 3. pabbâtakâ N. sabhâtukâ? (comp. 15, 18). — 4. bahuṃ AB.  
 bahû? — 5. codetvâ? — bahuṃ ABG2. bahû?

athâparo pi Rakkhito vikubbanesu kovido  
 vehâsam abbhuggantvâna desesi anamataggiyam. |  
 Yonakadhammarakkhitathero nâma mahâmati  
 aggikkhandhopamasuttakathâya Aparantakam pasâdayi. |  
 Mahâdhammarakkhitathero Mahârattâham pasâdayi  
 Nâradakassapajâtakakathâya ca mahiddhiko. |  
 Mahârakkhitathero pi Yonakalokam pasâdayi  
 kâlakârâmasuttantakathâya ca mahiddhiko. |  
 Kassapagotto ca yo thero Majjhimo Durabhisaro  
 10 Sahadevo Mûlakadevo Himavante yakkhaganam pasâdayum, |  
 kathesum tattha suttantam dhammacakkappavattanam. |  
 Suvannabhûmim gantvâna Sonuttarâ mahiddhikâ  
 niddhametvâ pisâcagane mocesi bandhanâ bahu. |  
 Laṅkāḍipavaram gantvâ Mahindo attapañcamo  
 sâsanam thâvaram katvâ mocesi bandhanâ bahu. |  
 bhānavāram aṭṭhamam.

## IX.

Laṅkāḍipo ayam ahū sīhena Sihalā iti.  
 dipuppattim imam vamsam suṇātha vacanam mama. |  
 Vaṅgarājassāyam dhītā araṇṇe vanagocaram  
 sīhasamvāsam anvāya bhātaro janayī duve. |  
 Sīhabāhu ca Sīvalī kumārā cārudassanā  
 mātā ca Susimā nāma pitā ca Sīhasavhayo. |  
 atikkante soḷasavasse nikkhamitvā guhantarā  
 māpesi nagaram tattha Sīhapuram vāruttamam. |  
 Lālaratṭhe tahiṃ rājā Sīhaputto mahabbalo  
 5 anusāsi mahārajjam Sīhapuravaruttame. |

6. The country which was converted by Rakkhita, is not named; and even in a work so full of the greatest blunders, as the Dipavamsa, we should scarcely be justified in changing „athâparo“ into „Vanavāse“. I rather conjecture: atha thero pi R°. — 10. Dundubhissaro ABG2, Durabhisaro G1, Durabhiyâparo N, durāsado Z. The Mahāv. Tīkā has Dundhabhinna-sarathero; the Sam. Pāsādikā, Dundubhissara (Paris MS.) and Duddabhiya (MS. of the British Museum); the Inscription given by Cunningham (the Bhilsa Topes, p. 316), Dadabhisāra. — 12. mocesum A2. — 12. 13. bahū?

IX, 1. Sihalam ABG2, Sihalā G1Zn. — dipuppattim N, dipuppatti Y, which may be the correct reading; comp. the note on „dhātu“ I, 1. — 2. siham s° N, which possibly is correct. — 4. rahantare Y, guhantarā N.

battimsa bhâtaro honti Sîhaputtassa atrajâ,  
 Vijayo ca Sumitto ca subhajeṭṭhabhâtarâ ahum. |  
 Vijayo nâma so kumâro pagabbho âsi asikkhito  
 karoti vilopakammaṃ atikkiccaṃ sudâruṇaṃ. |  
 samâgatâ jânapadâ negamâ ca samâgatâ  
 upasamkamma râjânaṃ Vijayadosaṃ pakâsayuṃ. |  
 tesam vacanaṃ sutvâna râjâ kupitamânaso  
 ânâpesi amaccânaṃ: kumâraṃ nîharatha imaṃ, |  
 paricârikâ ime sabbe puttadârâ ca bandhavâ  
 dâsîdâsakammakare nîharantu janappadâ. | 10  
 tato taṃ nîharitvâna visuṃ katvâna bandhave  
 âropetvâna te nâvaṃ vuyhittha aṇṇave tadâ. |  
 pakkamantu yathâkâmaṃ honti sabbe adassanaṃ  
 raṭṭhe janapade vâsaṃ mâ puna âgamicchati. |  
 kumârânaṃ ârûlhanâvâ gatâ dîpaṃ avassakaṃ,  
 nâmadheyyaṃ tadâ âsi Naggadîpan ti vuccati. |  
 mahilânaṃ ârûlhanâvâ gatâ dîpaṃ avassakaṃ,  
 nâmadheyyaṃ tadâ âsi Mahilâraṭṭhan ti vuccati. |  
 purisânaṃ ârûlhanâvâ apilavantaṃ va sâgaraṃ  
 vippanatṭhâ disâmulhâ gatâ Suppârapaṭṭanaṃ. | 15  
 orohetvâna Suppâraṃ sattaṣaṭṭhaṃ ca te tadâ  
 vipulaṃ sakkârasammânaṃ akaṃsu te Suppâraṃ. |  
 tesu sakkariyamânesu Vijayo ca sahâyakâ  
 sabbe luddâni kammâni kurumânâ nabujjhakâ, |  
 pânaṃ adinnaṃ paradâraṃ musâvâdaṃ ca pesuṇaṃ  
 anâcâraṇ ca dussilaṃ âcaranti sudâruṇaṃ. |  
 kakkhalaṃ pharusam'ghoraṃ kammaṃ katvâ sudâruṇaṃ  
 ujjhâyetvâna mantimsu: khippaṃ ghâtema dhuttake. |  
 Ojadîpo Varadîpo Maṇḍadîpo 'ti vâ ahû  
 Laṅkâdîpo ca paṇṇatti Tambapaṇṇîti ñayati. | 20

6. subhajeṭṭhabhâtarâ ABG, subhajeṭṭhamâtarâ Z, sutajeṭṭhabhâtarâ N.  
 — 9. nihata N. — 10. paricârake? — bandhave? — 11. vuyhatṭhum  
 ABG2, vuyhatthe G1, vuyhittha N, uyihâpetum Z. — 12. yantu sabbe  
 adassanaṃ? — adassanâ N. — raṭṭhe N, vutṭhâ Y. — vasaṃ G1N. —  
 âgamicchati N, âgamicchatu G1, âgacchanta ABG2, âgamantu yaṃ Z. âga-  
 missati? — 15. apilavantaṃ N, pilavanto G1, upilavantaṃ A, upallavantaṃ  
 BG2, upalavanto ca Z. pilavantaṃ 'va? comp. v. 27. — 16. sambhâraṃ Y,  
 Suppâraṃ N. — 17. nabujjhakâ N, na bujjhati G1, caranti te Y. nabujjhaka  
 = na-budhya-ka? — 19. katâ sudâruṇaṃ ujjhâyetvâna? — 20. ti  
 vâ N, ca ABG, ca tadâ Z, d'Alwis (Attanag, p. 7).

parinibbânasamaye sambuddhe dipaduttame  
 Sihabâhussâyam putto Vijayo nâma khattiyo |  
 Laṅkādīpaṃ anuppatto jahetvā Jambudīpavhayam.  
 byākāsi buddhaseṭṭho: so rājā hessati khattiyo. |  
 tato āmantayi satthā Sakkaṃ devānam issaram:  
 Laṅkādīpassa ussukkaṃ mā pamajjatha Kosiya. |  
 sambuddhassa vaco sutvā devarājā Sujampati  
 Uppalavaṇṇassa ācikkhi dīpaṃ ārakkhakāraṇaṃ. |  
 Sakkassa vacanaṃ sutvā devaputto mahiddhiko  
 25 Laṅkādīpassa ārakkhaṃ sapariso paccupaṭṭhāti. |  
 tayo māse vasitvāna Vijayo Bhārukacchake  
 ujjhāyevā janakāyaṃ tam eva nāvam āruhi. |  
 ārohitvā sakaṃ navaṃ pilavantā 'va sāgaram  
 ukkhittavātavegena nadimūlhā mahājanā |  
 Laṅkādīpaṃ upāgama orohitvā thale ṭhitā,  
 patitṭhitā dharanītale atijighacchitā have  
 pipāsītā kilantā ca, padasāgamanam jāyati. |  
 ubhopāṇīhi jannūhi yogaṃ katvā puthuvīyaṃ  
 majjhe vuṭṭhāya ṭhatvāna pāṇi passanti sobhaṇā. |  
 surattaṃ paṃsu bhūmibhāge hatthapāṇinhi makkhite,  
 30 nāmadheyyam tadā āsi Tambapaṇṇī tam ahū. |  
 paṭhamam nagaram Tambapaṇṇi Laṅkādīpavaruttame,  
 Vijayo tahim vasanto issariyaṃ anusāsi so. |  
 Vijayo Vijito ca so nāvam anurakkhena ca  
 Accutagāmi Upatisso paṭhaman to idh' āgato. |  
 ākinṇā naranārīhi bahū sabbe samāgatā  
 tahim tahim disābhāge nagaram māpesi khattiyo. |

22. jahitvā Z. — 25. sapariso (sapārīso G1) paccupaṭṭhāti A G1, saha-  
 dayo paccubandhati N, ṭhapesi Vāsudevako Z; the whole stanza is wanting  
 in BG2. sapuriso paccupaṭṭhāti? — 26. ujjhāyatāni kāyaṃ tam (kāyā-  
 nam A, kāyaṃ nam G2) ABG2, ujjhāyatāni kāṇanyam Z, ujjhāyevā kāyaṃ  
 G1, ujjhāyevā janakāyaṃ N. — 27. ukkhittā vāt°? — disāmūlhā  
 ABG2, d'Alwis (Attanag. 8); nadimūlhā G1nZ. Comp. v. 15. — 28. have  
 AZ, bhava BG, vade N. — padasāgamanam jāyati N, °gamanena jāyati  
 G1Z, °gamanam na jāyayam (jānayam A) ABG2; padasāgamanena ca, d'Alwis.  
 Dr. Bühler proposes to read: padasāgamanam jhāyati. — 29. yogaṃ N,  
 viyāgaṃ Y, viyātan d'Alwis. — majjhe G1Zn, d'Alwis, pacchā ABG2. —  
 nahipassanti Y, d'Alwis. — 30. surattapaṃsu A. — makkhittam ABG,  
 makkhitam Z, d'Alwis, makkhite N. makkhito? — v. 32 is wanting in B  
 G2Z. — nāvam anurakkhena ca A G, °kkhena N. Anurāddhanakkha-  
 ttena ca? comp. v. 35. — paṭhamanto idhāgato GN, °nte idhāgato A. pa-  
 ṭhaman te idhāgatā? — 33. bahū sattā? comp. 12, 27; 13, 10.

Tambapaṇṇi dakkhiṇato nadittire varuttāṇe  
 Vijayena māpitaṃ nagaraṃ samantāpuṭabhedanaṃ. |  
 Vijito Vijitaṃ māpesi, so Uruvelaṃ māpayi,  
 Nakkhattanāmakō 'macco māpesi Anurādhapuraṃ. | 35  
 Accutaḡāmi yo nāma Ujjenīṃ tattha māpayi,  
 Upatisso Upatisaṃ nagaraṃ suvibhattantarāpaṇaṃ  
 iddhaṃ phitaṃ suvitthāraṃ ramaṇīyaṃ manoramaṃ. |  
 Laṅkādhīpavhaye ramme Tambapaṇṇimhi issaro  
 Vijayo nāma nāmena paṭhamaṃ rajjaṃ akārayi. |  
 āgate sattavassamhi ākiṇṇo janapado ahu.  
 atṭhatimsati vassāni rajjaṃ kāresi khattiyo. |  
 sambuddhe navame māse yakkhasenaṃ vidhamitaṃ,  
 sambuddhe pañcame vasse nāgānaṃ damayī jino,  
 sambuddhe atṭhame vasse samāpatti samāpayi. |  
 imāni tīpi tṭhānāni idhāgami tathāgato.  
 sambuddhe pacchime vasse Vijayo idhaṃ āgato. | 40  
 manussāvāsaṃ akārayi sambuddho dipaduttamo.  
 anupādisesāya sambuddho nibbuto upadhisamkhaye. |  
 parinibbutamhi sambuddhe dhammarāje pabhaṃkare  
 atṭhatimsati vassāni rajjaṃ kāresi khattiyo. |  
 dūtaṃ pāhesi Sīhapuraṃ Sumittavhassa santike,  
 lahuṃ āgacchatu 'mheko Laṅkādhīpavaruttamaṃ. |  
 n' atthi koci mam' accaye imaṃ rajjānusāsako,  
 niyyāдеми imaṃ dīpaṃ mamaṃ kataparakkamaṃ. |  
 bhānavāraṃ navamaṃ.

## X.

Paṇḍusakassāyaṃ dhītā Kaccānā nāma khattiya  
 kulavamsānurakkhanatthāya Jambudīpā idhāgatā. |  
 abhisittā khattiyābhisekena Paṇḍuvāsamahesiyā,  
 tassā samvāsaṃ anvāya jāyimsu ekādasa atrajā, |  
 Abhayō Tisso ca Utti ca Tisso Aselapaṇcama

35. Vijito N, Vijayo Y. — so BGN, yo AZ. — Nakkhattanāmakō N,  
 Nakkhattarādhānāma so ('nāmo so ABG2) Y. — 39. vidhamitaṃ G1N,  
 vidhamsitaṃ ABG2, vimadditaṃ Z. — samāpatti? — 43. °tunekō BG2.  
 — 44. mamaṃ N, mama G1, mayā ABG2Z.

X, 2. mahesiyā ZG1n, mahesi sâ A, mahesi BG2.



Vibhâto Râmo ca Sivo ca Matto Mattakalena ca,  
 tesam kaniṭṭhadhîta tu Cittâ nâma 'ti vissutâ,  
 rañjayati jane diṭṭhe Ummâdacittâ 'ti vuccati. |  
 saṅkâbhisekavassena âgami Upatissagâmake.  
 5 paripuṇṇatimsavassâni rajjam kâresi khattiyo. |  
 Amitodanassa nattâ te ahesum satta Sâkiyâ,  
 Râmo Tisso Anurâdho ca Mahâli Dîghâvu Rohini  
 Gâmanî sattamo tesam lokanâthassa vaṃsajâ. |  
 Paṇḍuvâsassa atrajo Abhayo nâma khattiyo  
 vîsati c' eva vassâni rajjam kâresi tâvade. |  
 Dîghâvuss' atrajo dhîro Gâmanîpaṇḍito ca yo  
 Paṇḍuvâsam upatṭhanto Cittakaṇṇâya samvasi. |  
 tassa samvâsam anvâya ajâyi Paṇḍukasavhayo,  
 attanam anurakkhanto avasi Dovârikamaṇḍale. |  
 bhâṇavâram dasamam.

## XI.

Abhayassa vîsativasse Pakuṇḍassa vîsati ahû,  
 sattatimsavasso jâtiyâ abhisitto Pakuṇḍako. |  
 Abhayassa vîsativasse coro âsi Pakuṇḍako.  
 sattarasamhi vassamhi hantvâna satta mâtule  
 abhisitto rājābhisekena nagare Anurādhapure. |  
 atikkante dasavassamhi satṭhivassam anāgate  
 ṭhapesi gāmasīmāyo abhayāni gālham kārāyi. |  
 ubhato paribhuñjitvā yakkhamānusakāni ca  
 anūnāni sattati vassāni Pakuṇḍo rajjam akārāyi. |  
 Pakuṇḍassa ca atrajo Muṭasīvo nāma khattiyo  
 5 issaro Tambapaṇṇimhi satṭhi vassam akārāyi. |  
 Muṭasīvassa atrajā ath' aññe dasa bhātukā,  
 Abhayo Tisso Nāgo ca Utti Mattābhayena ca |

4. rañjayanti AZ, °yati NG1, °yamti BG2. rañjayanti jane diṭṭhâ?  
 — 5. saṅkâbh° BGZ, Laṅkâbh° N, sakâbhisekavassena A. — 6. te is  
 wanting in NG1. nattâro ahesum? — Rohano A, Rohini BCR, Rohini  
 GMn. Comp. Mahāvamsa, p. 57, l. 1. — 7. vîsatim Z. — 8. upatṭha-  
 hanto A. — 9. tassa N, vassa G1, va asso B, assâ AG2Z.

XI, 1. Pakuṇḍassa N, Paṇḍukassa (Paṇḍakassa G1) Y. — sattatimsa-  
 vasso ABG2, sattatimsativassehi Z, sattatimsavassa G1, sattatimsāya N. —  
 3. °simāni N, °simāni G1. °simāni may be correct; comp. 14, 34. 37. 74;  
 13, 6; 22, 1. — gālha N, kulam Y.

Mitto Sivo Aselo ca Tisso Kirena te dasa,  
 Anulâdevî Sivalâ ca Muṭasivassa dhītarō. |  
 Ajātasattu aṭṭhame vasse Vijayo idham āgato,  
 Udayassa cuddasavassamhi Vijayo kālāṃkato tadā.  
 Udayassa soḷase vasse Paṇḍuvāsaṃ abhisīṇcāyi. |  
 Vijayassa Paṇḍuvāsassa ubhorājanam antare  
 samvacccharaṃ tadā āsi Tambapaṇṇi aparājikā. |  
 ekavisaṃ Nāgadāso Paṇḍuvāso tadā gato,  
 Abhayam pi Nāgadāsassa ekābhisekaṃ sīncayum. | 10  
 ... sattaras' eva vassāni catuvīsati. |  
 Candagutte cuddase ca vasse gato Pakuṇḍakasavhayo,  
 Candaguttassa cuddasavasse Muṭasivaṃ abhisīṇcāyi. |  
 Asokassābhisittato sattarasavasso ahū Muṭasivo tadā gato. |  
 tamhi sattarase vasse chamāse ca anāgate  
 hemante dutiye māse āsālhinakkhattamuttame  
 abhisitto Devānampiyo Tambapaṇṇimhi issaro. |  
 Chātapabbatapādāmaḥi veḷuyatṭhi tayo ahū:  
 setā rajatayatṭhi ca latā kañcanasannibhā, | 15  
 nilaṃ pītaṃ lohitaṃ odātaṃ ca pabhassaraṃ  
 kālakaṃ hoti sassirikaṃ pupphasaṇṭhanatādisaṃ, |  
 tathāpi pupphayatṭhi sā, dijayatṭhi tathete,  
 dijā yattha yathāvaṇṇe evaṃ tattha catuppade. |

7. Khirena N. — Sivalā A, Sivalā BG, Silā N, Sivali Z. Comp. 17, 76. — 8. Paṇḍuvāso abhisīṇcāyi A, °saṃ abhisīṇcāyi BG, °saṃ bhisiṇcāyi N, Paṇḍuvāsaṃ abhisīṇcāyi Z. Comp. vv. 12. 39. It seems to me rather doubtful if we are to read „abhisīṇcayum“ in all these passages. — 9. samvacccharaṃ Y, sabbabhūri N, sabbabhari G1. — hoti G1N, āsi Y. — arājikā A. — 10. Nāgadāse? — ekābhisekaṃ abhis° N; ekavise °bhisiṇcayum A2. — vv. 11—14 [anāgate] are wanting in BG2Z. — 11. sattarase vassāni Y. — 12. Muṭasivo abhisīṇcāyi (°sivātis° G1, °sivābhis° G2) Y, Muṭasivaṃ abhisīṇcāyi N. Comp. v. 8. — 14. asālhinakkh°. — 15. veḷuyatṭhi? — vv. 16 [kālakaṃ]... 17 [tath' eva te] are wanting in BG2. — 17. °[ya]tṭhi sā N, yatṭhalatā CM, °yatṭhilatā R, °latṭhitā AG1. — tath' eva te AG1, tathete N, tatheteti Z. — [dijā ya]tṭha yathā[vaṇṇe evaṃ] tattha catuppade N, dijāyatṭhi (°latṭhi BG1) latāvaṇṇa (°ṇṇo Z, °ṇṇe G1M2) evaṃ yatṭhi (latṭhi G1) catuppade Y. — The Samantapāsādikā contains the following quotation: vuttam pi c' etaṃ Dipavaṃse:

Chātapabbatapādāmaḥi veṇuyatṭhi tayo ahū,  
 setā rajatayatṭhi ca latā kañcanasannibhā,  
 nilādiyādisaṃ pupphaṃ pupphayatṭhimhi tādisaṃ,  
 sakunā sakunayatṭhimhi sarūpen' eva saṇṭhitā 'ti.

We may try to correct vv. 15—17 in some such manner:

setā rajatayatṭhi ca, latā kañcanasannibhā;  
 tathāpi pupphayatṭhi sā, [tattha atimanoramaṃ] |

- hayagajarathâ pattâ âmalakavalayamuddikâ  
kakudhasadisâ nâma ete attha tadâ muttâ. |  
uppanne Devânampiyē tassâbhisekatejasâ  
tayo mañi âharimsu Malayâ ca janappadâ,  
tayo yatthi Châtapâdâ, attha muttâ samuddakâ. |  
mañiyo Malayâ jâtâ rājārahâ mahājanā  
20 Devânampiyapuññena anto sattāham āharuṃ. |  
disvāna rājā ratanaṃ mahagghaṇ ca mahārahaṃ  
asamaṃ atulaṃ ratanaṃ acchariyaṃ pi dullabhaṃ |  
pasannacitto giram abbhudīrayi: ahaṃ sujāto kulino naraggo,  
suciṇṇakammasa me īdisaṃ phalaṃ, ratanaṃ bahusatasā-  
hassajātikaṃ |  
laddhaṃ mama puññakammasambhavaṃ.  
ko me arahati ratanānaṃ abbiḥāraṃ sampaticchitum, |  
mâtā pitā ca bhātā vā nātimitthā sakhā ca me?  
iti rājā vicintento Asokaṃ khattiyaṃ sari. |  
Devânampiyatisso ca Dhammāsoko narābbhihū  
25 adiṭṭhasahāyā ubho kalyāṇā dāḥabbhattikā. |  
atthi me piyasahāyo Jambudīpassa issaro  
Asokadhammo mahapuñño sakhā paṇasamo mama, |  
so me arahati ratanānaṃ abbiḥāraṃ sampaticchitum,  
ahaṃ pi dātum arahāmi aggā sāsanaṃ dhanā. |  
utthehi kattāra taramāno ādāya ratanaṃ imaṃ  
Jambudīpavhayaṃ gantvā nagaraṃ Pupphanāmakā  
aggaratanaṃ payacchehi Asokaṃ mama sahāyakaṃ. |

nilaṃ pitaṃ lohitaṃ odātaṃ ca pabhassaraṃ  
kālaṃ hoti sassirikaṃ pupphasaṇṭhānasādisaṃ; |  
dijayaṭṭhi tath' eva sâ, [sajivā viya dissare]  
dijā yattha yathāvaṇṇā evaṃ tattha catuppadā. |

Comp. Mahāvamsa, p. 68.

18. kakudhāyavisā Z, kakudhasadisā N, kakudhāsavisā ABG. kaku-  
dhapākatikā? — etā attha? — Between vv. 18 and 19 probably a de-  
scription was given of the three kinds of maṇi (see Mahāvamsa, p. 69, l. 2).  
Possibly the words „mañiyo Malayâ jâtâ“ (v. 20) belonged to this lost pas-  
sage. — 22. balaṃ Y, phalaṃ N. — bahuanekeasah° N, bahuchakenasah°  
G1. — 23. In the collation of N, in the first hemistich the word „passatha“  
is given, without any indication of the word it is intended to replace.  
laddhaṃ mama passatha puññasambhavaṃ? — 26. Jambudīpassa Y,  
Jambumandassa G1N. — 27. sāsanaṃ dhanā ABG2, sāsanaṃ dhanā Z,  
sāsanaodanaṃ N, sāsanaṃ odakaṃ G1. pasādhanaṃ dhanā? — 28. ut-  
thehi kattāra N, utth° sattā G1, atthehi mutthehi Y. utthehi tāta? — pa-  
yacchehi G1N, payacchehi Y. paticchehi? — mama sahāyakaṃ N, sahā-  
yakaṃ mama Y.

Mahâaritt̃ho Sālo ca brâhmaṇo Parantapabbato Putto Tisso  
ca gaṇako

... ime caturo dūte pāhesi Devānampiyō. |  
pabbassaramaṇi tayo aṭṭha muttāvarāni ca  
patodayaṭṭhittayaṇ c' etaṃ saṅkharatanam uttamaṃ  
bahuratanam parivārena pāhesi Devānampiyō. | 30  
amaccam senāpatiṃ Ariṭṭhaṃ Sālaṇ ca Paramcapabbataṃ  
Puttaṃ Tissagaṇakaṇ ca hatthe pāhesi khattiyo. |  
chattaṇ cāmarasaṅkhaṇ ca veṭṭhanam kannabhūsanam  
Gaṅgodakaṇ ca bhīṇkāram saṅkhaṇ ca sivikena ca |  
nandiyāvaṭṭam vaddhamānam rājābhiseke pesitā  
adhovimam vatthayugam aggaṇ ca hatthapuñchanam |  
haricandanam mahāaggham aruṇavaṇṇamatikaṃ  
haritakam āmalakam imam sāsanaṃ pi pesayi: |  
buddho dakkhiṇeyyāṇ' aggo, dhammo aggo virāginam,  
saṃgho ca puñṇakkhettaggo, tīṇi aggā sadevake. | 35  
imaṇ cāham namassāmi uttamattāya khattiyo. |  
pañca māse vasitvāna te dūtā caturo janā  
ādāya te paṇṇākāram Asokadhammena pesitaṃ |  
visākhamaṇe dvādasapakkhe Jambudīpā idhāgatā.  
abhisekam saparivāram Asokadhammena pesitaṃ |  
dutiyaṃ abhisinācitta rājānam Devānampiyaṃ.  
abhisitto dutiyābhiseko visākhamaṇe uposathe. |  
tayo māse atikkamma jeṭṭhamāse uposathe  
Mahindo sattamo hutvā Jambudīpā idhāgato. | 40  
rājābhisekabhaṇḍam niṭṭhitaṃ.  
bhānavāram ekādāsamam.

29. Comp. Mahāvamsa Tīkā: dijan ti Hālipabbataṃ nāma brâhmaṇam, amaccan ti Mallānāmaṇ ca amaccam, gaṇakan ti Gaṇakaputtatissaṃ nāma gaṇakaṇ cā 'ti. — 30. °ttayam cetam ABG2, °ttayam ceva Z, sayam cā-tam G1, sayañjāta N. — bahuratanapar° A. — 31. Parantapabbataṃ? — hatthe? — 32. chattaṃ ca sārāpāmaṇḍaṇ? comp. 12, 1. 17, 83. — kannasivakam G1N, kannabhūsanam Y; kannabhūsanam? — saṅkham Y, kaṇṇam N. — 33. rājābhisekapesitā X. — dussayugam N, dukkavagham (corr. into dukkavagam) G1, vatthayugam ABG2Z. vatthako-tim? comp. 12, 2. 17, 84. — aggam B, aggham AG2, anaggam CR, anag-gham M, ekam G1N. — 36. uttamattāya ABG. After „khattiyo“, one or two lines similar to 12, 6 are wanting. — 38. vesākhamaṇe A. — 39. dutiyābhisekena? comp. 17, 87. — vesākhamaṇe! — 40. tato māsam ABG2.

## XII.

Vālavijaniṃ uñhisaṃ khaggañ chattañ ca pādukaṃ  
 vethanaṃ sārāpāmaṅgaṃ bhīṅkāraṃ nandivaṭṭakaṃ |  
 sivikaṃ saṅkhaṃ Gaṅgodakaṃ adhovimaṃ vatthakoṭiyaṃ  
 suvaṇṇapātikaṭacchūṃ mahagghaṃ hatthapuñchanāṃ |  
 Anotattodakaṃ kājaṃ uttamaṃ haricandanaṃ  
 aruṇavaṇṇamattikaṃ añjanaṃ nāgamāhaṭaṃ |  
 haritakaṃ āmalakaṃ mahagghaṃ amatosadhaṃ  
 satthivāhasataṃ sālīṃ sugandhaṃ sukamāhaṭaṃ  
 puñṇakammābhiniḃbattaṃ pāhesi Asokasavhayo. |  
 ahaṃ buddhañ ca dhammañ ca saṃghaṃ ca saraṇaṃ gato  
 5 upāsakattaṃ desemi Sakyaputtassa sāsane. |  
 imesu tīsu vatthusu uttame jinasāsane  
 tvam pi cittaṃ pasādehi saraṇaṃ upehi satthuno. |  
 imaṃ sambhāvanaṃ katvā Asokadhammo mahāyaso  
 pāhesi Devānampiyassa; gataḍḍitena te saha |  
 Asokārāme pavare bahū therā mahiddhikā  
 Laṅkātalānukampāya Mahindaṃ etad abravuṃ: |  
 samayo Laṅkāḍīpamhi patitṭhāpetu sāsanaṃ,  
 gacchatu tvam mahāpuñña pasāda dipalañjakaṃ. |  
 paṇḍito sutasampanno Mahindo dipajotako  
 10 saṃghassa vacanaṃ sutvā sampatīcchi saḥaggaṇo |  
 ekamsaṃ cīvaraṃ katvā paggaḥetvāna añjaliṃ  
 abhivādayitvā sirasā: gacchāmi dipalañjakaṃ. |  
 Mahindo nāma nāmena saṃghathero tadā ahū,  
 Itṭhiyo Uttiyo thero Bhaddasālo ca Sambalo |

XII, 1—6. Comp. 17, 83 et seq. These verses are quoted („vuttam pi c' etaṃ Dipavaṃse") in the Samantapāsādikā. — 2. Instead of „Gaṅgodakaṃ adhovimaṃ" the Samantap. reads „vaṭṭamsaṃ ca adhovim". — °koṭīkaṃ, the Samantap. — 5. upāsakattaṃ vedesiṃ, the Samantap. — 6. sad-dhāsaraṇaṃ upehisi, the Samantap. — 7. samasamaṃ N, chaṃaghaṃ (corrected into samasamaṃ) G1, sambhāvanaṃ ABG2Z. — gataṃ ḍḍitena BGZ. — 9. gaccha tuvaṃ A. — pasāda (°dā BG) dipalaṃcakaṃ ABG, pasāda dipalañjakaṃ N, Laṅkāḍīpaṃ pasādituṃ Z. pasādaya dip°? I cannot give any satisfactory explanation of the last word, which is spelt in N with ñj, in the other MSS. frequently with ñc, sometimes with ñch. In the Apadāna (Phayre MS., fol. khai) it is said of a Buddha wo is going to cross the Gaṅgā: āgantvāna ca sambuddho āruhi nāvalaṅcakaṃ. Prof. E. Kuhn proposes to take °lañjaka as connected with sansc. lañja which the lexicographers give as a synonym of kaccha.



sāmaṇero ca Sumano chaḷabhiñṇo mahiddhiko,  
ime pañca mahātherā chaḷabhiñṇā mahiddhikā  
Asokārāmaṃhā nikkhantā caramānā sahaḡgaṇā, |  
anupubbena caramānā Vedissagiriyaṃ gatā.  
vihāre Vedissagirimhi vasitvā yāvadiccakaṃ |  
mātaraṃ anusāsetvā saraṇe sīle uposathe  
patitṭhapesi saddhamme sāsane dīpavāsinaṃ. | 15  
sāyaṇhe paṭisallāna Mahindathero mahāgaṇī  
samayaṃ vā asaṃayaṃ vā vicintesi rahogato. |  
terasamkappaṃ aññāya Sakko devānaṃ issaro  
pātūr ahū therasammukhe santike ajjhabhāsatha: |  
kālo te hi mahāvīra Laṅkādīpapasādanam,  
khippaṃ gaccha varadīpaṃ anukampāya paṇinaṃ. |  
Laṅkādīpavaṃ gaccha dhammaṃ desehi paṇinaṃ,  
pakāsaya catusaccaṃ satte mocehi bandhanaṃ. |  
sāsanaṃ buddhajetṭhassa Laṅkādīpaṃhi jotaya.  
byākatam c' asi nāgassa bhikkhusaṃgho ca sammato, | 20  
ahaṃ ca veyyāvatikaṃ Laṅkādīpassa cāgame  
karomi sabbakiccāni, samayo pakkamituṃ tayā. |  
Sakkassa vacanaṃ sutvā Mahindo dīpajotako  
bhagavatā subyākato bhikkhusaṃghena sammato |  
Sakko ca maṃ samāyāci, patitṭhissāmi sāsanaṃ.  
gacchāmi ahaṃ Tambapaṇṇim, nipuṇā Tambapaṇṇikā, |  
sabbadukkhakkhayaṃ maggaṃ na suṇanti subhāsitaṃ.  
tesaṃ pakāsayissāmi, gamissaṃ dīpalañjakaṃ. |  
kālaññū samayaññū ca Mahindo Asokatrajo  
gamaṇaṃ Laṅkātaṃ natvā āmantayi sahaḡgaṇe  
Mahindo gaṇapāmoḡkko samānupajjhāyake catu, | 25  
sāmaṇero ca Sumano Bhaṇḡuko ca upāsako,  
channaṃ ca chaḷabhiñṇānaṃ pakāsesi mahiddhiko: |

14. Vedissagiriyaṃgatā N, Vēdiyagirisamgatā G1, Cetiyaḡirisamgatā Y.  
Vedissagiriyaṃ gatā? — Cetiyaḡirimhi ABG, Cetiyaḡiri Z, Vedissagi-  
rimhi N. — 16. paṭisallāna? — 17. terasamkappaṃ N, tesaṃ samk° Y,  
therasamkappaṃ? — 20. byākatam casi (cāsi N) nāgassa G1 N, byākato  
Sakyaśiḡho ca ("śiḡho A) ABG2, byākate Sakyaśiḡhassa Z. byākato c' asi  
nāgassa? — 23. patitṭhassāmi G1. patitṭhapesāmi? — 25. „Laṅkā-  
talaṃ“ may be the correct reading; I should prefer, however, „kālākālaṃ“  
(the right and the wrong time). — sahaḡgaṇo N, sahaḡgaṇo BG2, sahaḡgaṇe  
AZ, samāgaṇe G1.

âyâma bahulam ajja Laṅkāḍīpaṃ varuttamaṃ,  
pasādema bahū satte, 'paṭiṭṭhāpessāma sāsanaṃ. |  
sādhū 'ti te paṭissutvā sabbe attamanā ahū:  
gacchāma bhante samayo nage Missakanāmake,  
rājā ca so nikkhamati katvāna migavaṃ purā. |  
Sakko tuṭṭho vāsavindo Mahindatherassa santi ke  
paṭisallānagatassa idaṃ vacanam abravi: |

mārisa tvam pi bhagavatā subyākato: anāgatamaddhāne

Mahindo bhikkhu dīpaṃ pasādayissati, vitthārikaṃ kari-  
ssati jinasāsanam, anupavattissati dhammacakkaṃ, satte  
mahādukkhā uddharitvā thale paṭiṭṭhāpessati, bahujaṇali-  
tāya paṭipajjissati bahujaṇasukhāya lokānukampāya atth-

30 āya hitāya sukhāya devamanussānaṃ ti. |

evaṃ ca pana bhagavatā niddiṭṭho idāni etarahi therena ca  
ānatto bhikkhūhi ca dīpapasādanāya. kālo mahāvīra dī-  
paṃ pasādetuṃ, samayo mahāvīra dīpaṃ pasādetuṃ,  
tuyh' eso vāro anuppatto, vahassu etaṃ bhāraṃ, pasādehi  
Tambapaṇṇiṃ, vitthārikaṃ karoḥi jinasāsanam. ahaṃ tava  
sisso pubbuṭṭhāyī paṭṭhacaro veyyāvaccakaro homīti. |

bhagavato satthuno vacanaṃ sampatiṇṇe chitvā Tambapaṇṇiṃ  
tāressāmi ālokaṃ ca dassessāmi, jīnatejaṃ sammā vaḍḍhi-  
ssāmi. aññānabhavatimira paṭalapihitapaṭikujjitā issāma-  
ccheraparetadandhaduddhammavipallāsānuggatā kummag-  
gapatiṇṇa vipathe pakkhantā tantā kulakajātā gulāguṇ-  
ṭhikajātā muṇjababbajabhūtā aññānabhavatimiraavijjan-  
dhakārā nīvaranakilesasakalabhūtā mahātimiraavijjandha-  
kārena āvutaophuṭapihitapaṭicchannapariyonaddhā Tam-  
bapaṇṇi. |

27. lahuṃ ABG2, balaṃ Z, bahulam G1N. — 28. nagaṃ °makaṃ  
ABG2. — 30. Mahindo nāma bhikkhu A. Comp. the following pas-  
sage which occurs identical both in the Samantapās. and in the Thūpa-  
vaṃsa: „sammāsambuddhena ca tumhe byākata anāgate Mahindo nāma bhi-  
kkhu Tambapaṇṇidīpaṃ pasādessatīti“. — anupavattessati? — phale  
ABG2. — 31. paṭhacaro N. piṭṭhacaro? I owe this conjecture to M. Se-  
nart. — homīti N, niddiṭṭham A, niddiṭṭhiṃ B, niṭṭhiṭṭhiṃ G, niceam Z. —  
32. tāressāmi AZ, tāressāmi BG, tarissāmi N. — sambhāyissāmi N, sammā  
vaḍḍhissāmi ABG2, sammā vāyissāmi G1, vaḍḍhissāmi Z. sammā vaḍḍhe-  
ssāmi? — °paretā dandha°? — °paṭipannā? — Comp. Grimblot,  
Sept. S., p. 245. — °kilesajalabh° A, °kilesajalabh° BG2, °kilesasalabh° G1,  
°kilesasalilabh° Z, kilesasakalabh° N. kilesasakalābhībhūtā? — °ophuṭa°  
N, °omuka° A, °omukka° BG2, °omuta° G1Z.

avijjandhakâraṃ bhinditvā ālokaṃ dassayissāmi, jotayissāmi  
kevalaṃ Tambapaṇṇiṃ jinasāsanaṃ ti. evaṃ ussāhito ca  
pana vāsavindena devarājena evaṃvācasimkena utthāya  
paṭisallānā viriyapāramippatto apalokayi bhikkhusaṃ-  
ghan ti. |

gacchāma mayaṃ Tambapaṇṇiṃ, nipuṇā Tambapaṇṇikā,  
sabbadukkhakkhayaṃ maggaṃ na suṇanti subhāsitaṃ.

tesaṃ santappayissāma gacchāma dīpalañjakaṃ ti. |

Vedissagiriye ramme vasitvā tīṃsa rattiyo:

kālaṃ ca gamaṇaṃ dāni, gacchāma dīpaṃ uttamaṃ. | 35

palinā Jambudīpato haṃsarājā va ambare,

evaṃ uppatitā therā nipatimsu naguttame. |

purato purasetthassa pabbate meghasannibhe

patitthahimsu Missakakūṭambi haṃsā va nagamuddhani. |

Mahindo nāma nāmena saṃghatthero tadā ahū,

Itthiyo Uttiyo thero Bhaddasālo ca Sambalo |

sāmaṇero ca Sumano Bhaṇḍuko ca upāsako,

sabbe mahiddhikā ete Tambapaṇṇipasādakā. |

tattha uppatito thero haṃsarājā va ambare

purato purasetthassa pabbate meghasannibhe | 40

patitthito Missakakūṭambi haṃsā va nagamuddhani.

tasmiṃ ca samaye rājā Tambapaṇṇimhi issaro |

Devānampiyatisso so Muṭasīvassa atrajo.

Asoko abhisitto ca vassaṃ atthārasaṃ ahū, |

Tissassa ca abhisitte sattamāse anūnake

Mahindo dvādasavasso Jambudīpā idhāgato. |

gimhāne pacchime māse jetthamāse uposathe anurādha-  
jetthanakkhatte

Mahindo gaṇapāmokkho Missakagirim āgato. |

migavaṃ nikkhami rājā, Missakagirim upāgami.

devo gokanṇarūpena rājānaṃ abhidassayi. | 45

33. jotayissāmi is wanting in Y. — ālokaṃ dassayissāmi kevalaṃ Tambapaṇṇiṃ, jotayissāmi jinasāsanaṃ ti? — °vācayitena A, °vācayintena BG2. evaṃvācakena? — 34. tesaṃ pakāsayissāma? (comp. v. 24.) — 35. Cetiyaḡiriye AZ, Cetiye g° BG, Vedissagiriye N. — Samantap.: kālo ca gamaṇassā 'ti. I believe that we ought to adopt this reading in the Dipavaṃsa also. — 36. patitā AG2, patinā B, paṭinā G1, palinā N, Samantap.; idam vatvā mahāvīro uggaṃchi Z. palinā? — 40. uppatitā therā? — 41. patitthitā? — 44. gimhānaṃ GN, °na B, °ne AZ. — °girim āgato ABG2, °girim uggaṭo N, °gripabbato G1, °gripabbate Z.

disvâna râjâ gokaññaṃ tararûpo 'va pakkami,  
 pitthito anugacchanto pâvisi pabbatantaram. |  
 tath' eva antaradhâyi yakkho therassa sammukhâ,  
 nisinnam theram adakkhi, bhîto râjâ ahû tadâ. |  
 mamam yeva passatu râjâ eko ekam, na bhâyeti,  
 samâgate balakâye atho passatu bhikkhunam. |  
 tath' addasam khattiyabhûmipâlam paduttiharûpam miga-  
 vañ carantam,  
 nâmena tam âlapi khattiyassa: âgaccha Tissâ 'ti tadâ avoca. |  
 ko 'yam kâsâvavasano muṇḍo samghâtîpâruto  
 50 eko adutiyo vâcam bhâsati mam amânusim? |  
 samaṇo 'ti mam manussalokeyam khattiya pucchasi bhûmi-  
 pâla.

samanâ mayam mahârâja dhammarâjassa sâvakâ  
 tam eva anukampâya Jambudîpâ idhâgatâ. |  
 âvudham nikkhipitvâna ekamantam upâvisi,  
 nisajja râjâ sammodi bahum atthûpasamhitam. |  
 sutvâ therassa vacanam nikkhipitvâna âvudham  
 tato theram upagantvâ sammoditvâ ca pâvisi. |  
 amaccabalakâyo ca anupubbam samâgatâ  
 parivâretvâna atthamsu cattârîsa sahassiyô. |  
 disvâ nisinnatherânam balakâye samâgate:  
 55 aññe atthi bahû bhikkhû sammâsambuddhasâvakâ? |  
 tevijjâ iddhipattâ ca cetopariyakovidâ  
 khinâsavâ arahanto bahû buddhassa sâvakâ. |  
 ambopamena jânitvâ paṇḍit' âyam arindamo  
 desesi tattha suttantam hatthipadam anuttaram. |  
 sutvâna tam dhammavaram saddhâjâto va buddhimâ  
 cattârîsasahassâni saranam te upâgamum. |  
 tato attamano râjâ tutthahattho pamodito  
 âmantayi bhikkhusamgham: gacchâma nagaram puram. |

46. tararûpo N, tadarûpo G1, tathârûpo Y. — 49. addasa A. — du-  
 tthar° ABG, paduttthar° Zn. — 51. The first line (samaṇo — bhûmipâla)  
 is given in AG1N only, the second (samanâ — sâvakâ) in ABG2Z; in A  
 in which both lines are given *manu prima*, the first is included in brackets.  
 I believe, that both are written by the author of the Dipavamsa; see the  
 Introduction, p. 6. — °lokiyam? — pucchasi N, passasi A, pacchasi G1. —  
 58. sammoditvâna Y, °tvâ ca N. — c' upâvisi! — 59. 60. Probably we  
 ought to transpose these two verses.

Devānavhaya-rājānaṃ subbatam sabalavāhanam  
 paṇḍitam buddhisampannam khippam eva pasādayi. | 60  
 sutvāna rañño vacanam Mahindo etad abravi:  
 gacchasi tvaṃ mahārāja, vasissāma mayam idha. |  
 uyyojetvāna rājānaṃ Mahindo dīpajotako  
 āmantayi bhikkhusamgham: pabbājessāma Bhaṇḍukam. |  
 therassa vacanam sutvā sabbe turitamānasā  
 gāmasīmam vicinitvā pabbājetvāna Bhaṇḍukam,  
 upasampadañ ca tatth' eva arahattañ ca pāpuṇi. |  
 girimuddhani tthito thero sārathim ajjhabhāsatha:  
 alam yānam na kappati paṭikkhittam tathāgataṃ. |  
 uyyojetvāna sārathim thero vasi mahiddhiko  
 gagane hamsarājā va pakkamimsu vehāyasā,  
 orohetvāna gaganā paṭhaviyam paṭiṭṭhitā. | 65  
 nivāsanam nivāsente pārupite ca cīvaram  
 disvāna sārathi tuṭṭho rājānañ ca pavedayi. |  
 pesetvā sārathim rājā amacce ajjhabhāsatha:  
 maṇḍapam paṭiyādettha antonivesane pure. |  
 kumārā kumāriyo ca itthāgārañ ca deviyo  
 dassanam abbikañkhaṇṭā there passantu āgate. |  
 sutvāna rañño vacanam amaccā kulajātikā  
 antonivesanamajjhe akāmsu dussamaṇḍapam. |  
 vitānañ chāḍitam vattham suddham setam sunimmalam  
 dhajasañkhaparivāram setavatthehi 'lamkatam, | 70  
 vikiṇṇavālukā setā setapupphasusanthatā  
 alamkatamaṇḍapā setā himagabbhasamūpamā. |  
 sabbasethehi vatthehi alamkāretvāna maṇḍapam  
 abbhantaram samam katvā rājānaṃ paṭivedayum: |  
 pariniṭṭhitam mahārāja maṇḍapam sukataṃ subham,  
 āsanam deva jānāhi pabbajitānulomikam. |  
 tamkhaṇe sārathi rañño anuppatto paveditum:

60. Devānavhaya-rājānaṃ (°vharāj° M) Y, Devānampiyarājānaṃ N. —  
 61. gacchāhi? — 64. tathāgate? With regard to the grammatical con-  
 struction comp. 14, 22. 62. — 65. therā v° mahiddhikā? — ārohitvāna  
 Z, ārohetvāna ABG, orohetvāna N. orohitvāna? — 66. [pārupi]te N,  
 pārupitam Z, °pitam A, phārupitañ B, phārūpitañ G. pārupante? —  
 69. kulapubbajā G1, kulapabbajā N. — antonivesane majjhe Y. — 71. alam-  
 katamaṇḍapā seems to be corrupted; only one maṇḍapa was constructed (see  
 also Mahāvamsa, p. 82, l. 2). °maṇḍapam setam °mam? — 72. abhutta-  
 ram N, abbhuntara G1. — 74. pavedayi (°yī A, yim B) ABG2.



- yānaṃ deva na kappati bhikkhusaṃghassa nisīditum. |  
 ayaṃ acchariyaṃ deva sabbe therā mahiddhikā  
 75 paṭhamāṃ maṃ uyyojetvā pacchā hutvā pur' āgatā. |  
 uccāsayanamahāsayanam bhikkhūnaṃ na ca kappati,  
 bhummattharaṇaṃ jānātha te therā āgacchanti. |  
 sārathissa vaco sutvā rājāpi tuṭṭhamānaso  
 paccuggantvāna therānaṃ abhivādetvā sammodayi. |  
 pattam gahetvā therānaṃ saha therehi khattiyo  
 pūjento gandhamālehi rājadvāram upāgami. |  
 raṇṇo antepuram thero pavisetvāna maṇḍapam  
 addasa santhatam bhūmim āsanam dussavāritam. |  
 nisīdipsu yathāpaññatte āsane dussavārite,  
 80 nisinne udakam datvā yāguṃ datvāna khajjakam |  
 paṇitam bhojanam raṇṇo sabatthā sampavārayi.  
 bhuttāvibhojanam theram onītapattapāṇinaṃ |  
 āmantayi Anulādevim saha antoghare jane:  
 okāsaṃ jānātha devi, kālo te payirupāsītum. |  
 therānaṃ abhivādetvā pūjetvā yāvadicchakam  
 Anulā nāma mahesī kaññāpañcasatāvātā |  
 upasaṃkamitvā therānaṃ abhivādetvā upāvisi.  
 tesam dhammam adesesi petavatthum bhayānakam |  
 vimānaṃ saccasaṃyuttam pakāsesi mahāgaṇī.  
 85 sutvāna tam dhammavaram saddhājātā vibuddhimā |  
 Anulā mahesī sahakaññāpañcasatā tadā  
 sotāpatti-phale 'tthamsu, paṭhamābhisamayo ahū. |  
 bhānavāram dvādasamaṃ.

74. °saṃghena N, °saṃghe G1. — 75. aho acchariyaṃ? — 76. āgacchanti Y (āgacchante G1), agacchante N. — 79. pavisetvāna! — āsane dussacāruke ABG2, āsanam (āsana G1) dussavāritam G1N, āsanam dussalaṃkataṃ Z. ās° dussacchāditaṃ? — 80. yathābuddham santhate dussapiṭhake A, yathāpaññatte āsane dussavārite (dussavirite G1, dussasanthate BG2, dussapasārite Z) BGNZ. dussacchādite? — 81. rājā sabatthā? vv. 81. 82 give a fair specimen of the grammatical incorrectness which prevails through the whole *Dīpavaṃsa*. I do not think that we ought to make any corrections, or that anything is wanting. The passage of the ancient Sinhalese *Aṭṭhakathā* of which this is a metrical paraphrase, has been rendered thus in the *Samantap.*: „rājā there paṇitena khādanīyena bhojaniyena sabatthā santappetvā sampavāretvā Anulādevīpamukkhāni pañca itthiṣatāni therānaṃ abhivādanam pūjāsakkāraṃ ca karentū 'ti pakkosāpetvā ekamantaṃ nisīdi.“ — 83. This stanza is wanting in BG2. — °vatā AG1, ca tā Zn. — 84. tāsam? — 85. vibuddhimā N, bhībuddhimā Y. saddhājāto va buddhimā (comp. v. 58)?

## XIII.

Adiṭṭhapubbā gaṇā sabbe janakāyā samāgatā  
 rājanivesanadvāre mahāsadd' ānusāvayum. |  
 sutvā rājā mahāsaddaṃ upayuttamakampuram :  
 kimatthāya puthū sabbe mahāsenā samāgatā? |  
 ayaṃ deva mahāsenā saṃghadassanam āgatā,  
 dassanaṃ alabhamānā mahāsaddaṃ akāṃsu te. |  
 antepuraṃ susambādhaṃ janakāyā patiṭṭhitum,  
 hatthisālaṃ asambādhaṃ, theram passantu te janā. |  
 bhuttāvi anumodetvā utṭhahitvāna āsanā  
 rājagharā nikkhamitvā hatthisālaṃ upāgami. |  
 hatthisālamhi pallaṅkaṃ paññāpesuṃ mahārahaṃ,  
 nisīdi pallaṅkavare Mahindo dīpajotako. |  
 nisinna pallaṅkavare Mahindo gaṇapumgavo  
 kathesi tattha suttantaṃ devadūtaṃ varuttamaṃ. |  
 sutvāna devadūtan taṃ pubbakammaṃ sudāruṇaṃ  
 bhītā saṃvegaṃ āpādum nirayabhayatajjitā. |  
 ñatvā bhayaṭṭite satte catusaccaṃ pakāsayi.  
 pariyosāne saḥassānaṃ dutiyābhisamayo ahū. |  
 hatthisālamhā nikkhamma mahājanapurakkhato  
 tosayanto bahū satte buddho Rājagahe yathā. |  
 nagaramhā dakkhiṇadvāre nikkhamitvā mahājanā  
 Mahānandavanam nāma uyyānaṃ dakkhiṇā pure, |  
 rājuyyānamhi pallaṅkaṃ paññāpesuṃ mahārahaṃ,  
 tattha thero nisīditvā kathesi dhammam uttamaṃ. |  
 kathesi tattha suttantaṃ bālapaṇḍitam uttamaṃ,  
 tattha pāṇasaḥassānaṃ dhammābhisamayo ahū. |  
 mahāsamāgamo āsi uyyāne Nandane tadā,  
 kulagharāṇi kumārī ca kulasunhā kulaputtiyo |

5

10

XIII, 1. gaṇā N, vanā G2, te Y. — 2. upasaṃkamma tepitaṃ A, upasaṃkamma taṃ janam Z, upasaṃkamma kāritaṃ B, upayaṃkamma kāritaṃ G2, upayuttam akampuram N, upayuttanakaṃ mayam G1. I refrain from offering any conjecture. — 7. nisiṇno AB. — 8. bhītā saṃvegaṃ āpādum N, bhītā saṃtemāpāruṃ G1, bhitiṃ satta (satte Z) pāpuniṃsu Y. — 10. °sālāya Y, °sālama G1, °sālamhā N. — 11. dakkhiṇadvāro A1, °rā A2BG2, °re G1ZN. dakkhiṇadvārā? comp. 14, 11. 55. — Mahānandavanam BGN, °nandanavanam AZ. — dakkhiṇā pure N, dakkhiṇe pure ABG2, dakkhiṇam puram G1Z. dakkhiṇā (°ṇam?) purā?

- samgharitâ tadâ hutvâ theram dassanam âgatâ.  
 15 tehi saddhim sammodento sâyanhasamayo ahtû. |  
 idh' eva therâ vasantu uyyâne Mahânandane,  
 atisâyam gamîyantâ ito dûre giribbaje. |  
 accâsannañ ca gâmantam vippakiñnamahâjanam,  
 rattim saddo mahâ hoti, Sakkasâlûpamam imam  
 pañisallânasârupam alam gacchâma pabbatam. |  
 Mahâmeghavanam nâma uyyânam vivittam mama  
 gamanâgamanasampannam nâtidûre na santike, |  
 atthikânam manussânam abhikkamanasukhâgamam,  
 appakiñnam divâ saddena, rattim saddo na jâyati, |  
 pañisallânasârupam pabbajitânulomikam  
 20 dassanachâyâsampannam pupphaphaladharam subham |  
 vatiyâ suparikkhittam dvârattâlasugopitam,  
 râjadvâram suvibhattam uyyâne me manorame, |  
 suvibhattâ pokkharanî samchannam padumuppalam  
 sîtûdakam supatittham sâdupupphabbigandhiyam. |  
 evam rammam mam' uyyânam sahasamghassa phâsukam,  
 âvasatu tahiñ thero, mam' attham anukampatu. |  
 sutvâna rañño vacanam Mahindo thero sabaggaño  
 amaccasamghaparibbûlho agamâ Meghavanam tadâ. |  
 âyâcito narindena Mahindathero mahâgañi  
 Mahâmeghavanuyyânam pâvisi yuttajâtikam,  
 25 uyyâne râjavatthumhi avasi thero mahâgañi. |  
 dutiye puna divase râjâ therân' upâgami  
 abhivâdetvâ sirasâ râjâ therânam abravî: |  
 kacci te sukham sayittha, phâsuvâso tuyham idha?  
 vivittam utusampannam manussarâhaseyyakam |  
 pañisallânasârupam sappâyañ ca senâsanam.  
 tato attamano râjâ hañño samvigamânaso |  
 añjalim paggahehvâna idam vacanam abravî,  
 sovañnabhinkâram gahetvâ onojesi mahîpati: |

15. samgharitâ N, samghariya (° riva M) Y. samgharitâ? — tâhi  
 saddhim sammodento? — 16. gamiyantâ BG, gamayantâ A, gamiyantâ  
 Zn. Samantap.: „akâlo bhante idâni tattha gantum.“ I conjecture „aga-  
 maniyam“. — 19. appakiñnam BG. — 22. sâdupupphabbigandhiyam N,  
 sâdusuppagandhiyam G1, sâdhu- (sâdhuka- Z) suppagandhiyam Y. sâdu-  
 pupphabbigandhitam? — 23. âvasatu N, âsevatu BGZ, âsavetu A. —  
 25. yuttajâtikam (suttaj° G1) Y, suddhajâtikam N. — 26. kacci vo? —  
 29. We ought to transpose the two hemistichs.

im âhaṃ bhante uyyānaṃ Mahāmeghavanāṃ subhaṃ  
 cātuddissaṃ saṃghassa dadāmi, paṭiṇaṇṭha. | 30  
 narindavacanaṃ sutvā Mahindo dīpajotako  
 paṭiggaṃhesi uyyānaṃ saṃghārāmaṃ kārāṇā. |  
 dadantaṃ paṭiṇaṇṭhaṃ Mahāmeghavanāṃ tadā  
 kampittha paṭhavī tattha nānāgajjitakampanaṃ. |  
 patitṭhapesi saṃghassa narindo Tissasavhayo,  
 Mahāmeghavanuyyānaṃ Tissārāmaṃ akāṃsu taṃ. |  
 patitṭhapesi saṃghassa paṭhamaṃ Devānampīyo  
 Mahāmeghavanāṃ nāma ārāmaṃ sāsanaṛahaṃ. |  
 tatthāpi paṭhavī kampi abbhutaṃ lomahaṃsaṃ.  
 lomahaṭṭhā janā sabbe there pucchittha sarājikā. | 35  
 imaṃ paṭhamaṃ vihāraṃ Laṅkādiṇe varuttame,  
 sāsanaṛūhanaṭṭhāya paṭhamaṃ paṭhavikampanaṃ. |  
 disvā acchariyaṃ sabbe abbhutaṃ lomahaṃsaṃ  
 celukkhepaṃ pavattimsu, n' atthi idisaṃ pure. |  
 tato attamaṇo rājā vedajāto katañjali  
 upanāmesi bahuṃ pupphaṃ Mahindaṃ dīpajotakaṃ. |  
 pupphaṃ thero gahetvāna ekokāse pamuñcayī,  
 tatthāpi paṭhavī kampi dutiyaṃ paṭhavikampanaṃ. |  
 idaṃ pi acchariyaṃ disvā rājasenā saraṭṭhakā  
 ukkuṭṭhisaddaṃ pavattimsu dutiyaṃ paṭhavikampanaṃ. | 40  
 bhiyyo cittaṃ pasādetvā rājāpi tuṭṭhamānaṃ:  
 mama kaṅkhaṃ vitārehi dutiyaṃ paṭhavikampanaṃ. |  
 saṃghakammaṃ karissanti akuppaṃ sāsanaṛahaṃ,  
 idh' okāse mahārāja mālakaṃ taṃ bhavissati. |  
 bhiyyo attamaṇo rājā pupphaṃ theraṃ abhihari,  
 thero pupphaṃ gahetvāna aparokāse pamuñcayī.  
 tatthāpi paṭhavī kampi tatiyaṃ paṭhavikampanaṃ. |  
 kimatthāya mahāvīra tatiyaṃ paṭhavikampanaṃ?  
 sabbe kaṅkhā vihārehi akkhāhi kusalo tuvaṃ. |  
 jantāgharaṇapokkharāṇi idh' okāse bhavissati,  
 bhikkhū jantāgharaṃ ettha paripūrissanti sabbadā. | 45

32. paṭiṇaṇṭhaṃ (pat° A) ABG2. — 36. sāsanaṛūhanaṭṭhāya N, sāsanaṛ°  
 AG, sāsanaṛūhaṭṭhāya B, sāsanaṛūhaṇāṭṭhāya Z, sāsanaṛūhaṇāṭṭhāya? —  
 40. pi is wanting in Y. — 41. vihārehi ABG, vinodehi Z. — 44. AZ omit  
 sabbe-tuvaṃ. — vitārehi? — 45. paripūrissanti N, paripūriyavanti ABG,  
 paripūrayanti Z.

ulāraṃ pītipāmojjaṃ janetvā Devānampiyo  
 upanāmesi therassa jātipupphaṃ suphullitaṃ, |  
 therō ca pupphaṃ ādāya aparokāse pamañcayī,  
 tatthāpi paṭhavī kampi catutthaṃ paṭhavikampanaṃ. |  
 idaṃ acchariyaṃ disvā mahājanā samāgatā  
 añjaliṃ paggahehvāna namassanti mahiddhikaṃ. |  
 tato attamano rājā tuṭṭho pucchi anantaraṃ:  
 kimatthāya mahāvīra catutthaṃ paṭhavikampanaṃ? |  
 Sakyaputto mahāvīro assatthadumasantike  
 sabbadhammaṃ paṭibujji buddho āsi anuttaro,  
 50 so dumo idhaṃ okāse paṭiṭṭhissaṃ diputtame. |  
 sutvā attamano rājā tuṭṭho saṃviggamānaṃ so  
 upanāmesi therassa jātipupphaṃ varuttamaṃ. |  
 therō ca pupphaṃ ādāya bhūmibhāge pamañcayī,  
 tatthāpi paṭhavī kampi pañcamaṃ paṭhavikampanaṃ. |  
 taṃ pi acchariyaṃ disvā rājāsenā saratṭhakā  
 ukkuṭṭhisaddaṃ pavattimsu, celukkhepaṃ pavattitha. |  
 kimatthāya mahāpañña pañcamaṃ paṭhavikampanaṃ?  
 etaṃ atthaṃ pavakkhāhi tava chandavasānugā. |  
 anvaddhamāsaṃ pātimokkhaṃ uddisissanti te tadā,  
 55 uposathaghaṃ nāma idh' okāse bhavissati. |  
 aparaṃ pi ca okāse therāṃ pupphavaraṃ adā,  
 therō ca pupphaṃ ādāya tamokāse pamañcayī.  
 tatthāpi paṭhavī kampi chaṭṭhaṃ paṭhavikampanaṃ. |  
 idaṃ pi acchariyaṃ disvā mahājanā samāgatā  
 aññamaññaṃ pamodanti vihāro hissati idha. |  
 bhiyyo cittaṃ pasādetvā rājā therānaṃ abravi:  
 kimatthāya mahāpañña chaṭṭhaṃ paṭhavikampanaṃ? |  
 yāvataṃ saṃghikā lābhaṃ bhikkhusaṃghā samāgatā  
 idh' okāse mahārāja labhissanti anāgate. |

50. paṭibujji N, paṭicechi G1, paṭivijji Y. — idhaṃ okāse paṭiṭṭhi-  
 ssanti ('ssanti G2) uttamo ABG2, i° o° paṭiṭṭhissaṃ diputtame G1N, idha  
 hessati Z. i° o° paṭiṭṭhissati diputtame (comp. Mah., p. 86, l. 11)? —  
 53. rājāsenā! — °ukkhepe pavattitha ABG, [°ukkhepaṃ pava]ttitha N,  
 °ukkhepa (°apaṃ M) pavattayam Z. — 54. etaṃ atthaṃ maṃ' akkhāhi?  
 — °ānugaṃ ABG2, °ānugā G1Zn. — 57. aññamaññaṃ kamkhanti vihāre-  
 hirājeti idha ABG2, aññamaññaṃ pamodanti vihāro hissati (hiraññati G1)  
 idha G1N; in Z the hemistich is wanting. aññamaññaṃ pamodenti  
 vihāro hessati idha? — 59. lābhā?



sutvâ therassa vacanam râjâpi tuṭṭhamānaso  
 upanāmesi therassa râjâ puppham varuttamam, | 60  
 thero ca puppham âdāya aparokāse pamuñcayī,  
 tatthâpi paṭhavī kampi sattamam paṭhavikampanam. |  
 disvâ acchariyam sabbe râjasenâ saratṭhakâ  
 celukkhepam pavattimsu kampite dharanītale. |  
 kimatthāya mahāpañña sattamam paṭhavikampanam?  
 byākaroḥi mahāpañña, gaṇam kaṅkhā vitāratha. |  
 yāvata imasmim vihāre āvasanti supesalā  
 bhattaggaṃ bhojanasālam idh' okāse bhavissati. |  
 bhānavāram terasamam.

#### XIV.

Therassa vacanam sutvâ râjâ bhiyyo pasidati,  
 aladdhā campakam puppham therassa abhihārayī. |  
 thero campakapupphāni pamuñcittha mahītale,  
 tatthâpi paṭhavī kampi aṭṭhamam paṭhavikampanam. |  
 imam acchariyam disvâ râjasenâ saratṭhakâ  
 ukkuṭṭhisaddam pavattimsu, celukkhepam pavattitha. |  
 kimatthāya mahāvīra aṭṭhamam paṭhavikampanam?  
 byākaroḥi mahāpañña, suṇoma tava bhāsato. |  
 tathāgatassa dhātuyo aṭṭha doṇā sārīrikā,  
 ekaṃ doṇam mahārāja āharitvā mahiddhikā | 5  
 idh' okāse niharitvā thūpaṃ kāhanti sobhanam  
 samvegajananatṭhānam bahujanapasādanam. |  
 samāgatā janā sabbe râjasenâ saratṭhakâ  
 ukkuṭṭhisaddam pavattimsu mahāpaṭhavikampane. |  
 Tissārāme vasitvāna vītivattāya rattiyā  
 nivāsanaṃ nivāsetvā pārūpetvāna cīvaram |  
 tato pattaṃ gahetvāna pāvīsī nagaram puram.  
 piṇḍacāram caramāno rājadvāram upāgami. |  
 pāvīsī nivesanaṃ rañño, nisīditvāna āsane

63. gaṇī BG, gaṇī A, gaṇam N, jana° Z. — vihāratha ABG, vitāratha N, vinodatha Z.

XIV, 3. In Y the second hemistich runs thus: celukkhepe pavattittha aggārāmo bhavissati. — 6. niharitvā BG, niharitvā N, nidahitvā AZ. — kārenti Y. — vv. 7, 8 are wanting in Y. — 8. pārūpitvāna?

- 10 bhojanam tattha bhuñjitvâ pattam dhovitvâna pâṇinâ |  
bhuttâvi anumodetvâ nikkhamitvâ nivesanâ  
nagaramhâ dakkhiṇadvârâ uyyâne Nandane tadâ |  
kathesi tattha suttantaṃ aggikkhandham varuttamaṃ.  
tattha pâṇasahassânaṃ dhammâbhisamayo ahû. |  
desayitvâna saddhammaṃ uddharitvâna pâṇinaṃ  
utthâya âsanâ thero Tissârâme punâvasi. |  
tattha rattim vasitvâna vitivattâya rattiyâ  
nivâsanam nivâsetvâ pârupitvâna cîvaram |  
tato pattam gahetvâna pâvisi nagaram puram.
- 15 piṇḍacâram caramâno râjadvâram upâgami. |  
pâvisi nivesanam rañño, nisîditvâna âsane  
bhojanam tattha bhuñjitvâ pattam dhovitvâna pâṇinâ |  
bhuttâvi anumoditvâ nikkhami nagarâ purâ.  
divâvihâram karitvâ Nandanuyyânamuttame |  
kathesi tattha suttantaṃ âsivistupamaṃ subham.  
pariyosâne sahasânaṃ pañcamâbhisamayo ahû. |  
desayitvâna saddhammaṃ bodhayitvâna pâṇinaṃ  
âsanâ vutthahitvâna Tissârâmaṃ upâgami. |  
bhiyyo râjâ pasanno 'si atthamaṃ pathavikampane.
- 20 haṭṭho udaggo sumano râjâ therânam abravî: |  
patitthito vihâro ca saṃghârâmaṃ mahârahaṃ  
abhiññâpâdakaṃ bhante mahâpathavikampane. |  
na kho râjâ ettavatâ saṃghârâmo patitthito.  
sîmâsammananam nâma anuññâtaṃ tathâgato. |  
samânasamvâsakasîmaṃ avippavâsaṃ ticîvaram  
atthahi sîmânimittehi kittayitvâ samantato |  
kammavâcâya sâventi saṃghâ sabbe samâgatâ,  
evaṃ baddhâni sîmâni ekâvâso 'ti vuccati;  
vihâram thâvaram hoti ârâmo suppatitthito. |

17. anumodetvâ! — karitvâ N, katvâna Y. — 18. saccâbhisamayo N. — 20. atthamaṃ AG1, pathamaṃ N, atthame BZ. atthahi path°? atthapath°? — 21. abhiññâpâdaka, as is seen from several passages of the Samantap., is an epithet of the fourth jhâna which an Arahat enters upon when desiring to produce a miracle, for instance an earth-quake. — 22. kho N, vo AG1, ve BG2Z. — anuññâtaṃ AG1N, aññâtaṃ Z, anuññâto B, anuññatâ G2. — tathâgato G1. See 12, 64. — 24. kammavâcam A. kammavâcâyo? — Between v. 24 and 25 Z inserts the following words: idam vutte ca therena râjâpi etad abruvi.

mama puttā ca dārā ca sāmaccā saparijjanā  
 sabbe upāsakā tuyhaṃ paṇena saraṇaṃ gatā. | 25  
 yācāmi taṃ mahāvīra, karoḥi vacanaṃ mama,  
 antosīmambhi okāse āvasantu mahājanā; |  
 mettākaraṇāparetāya sadārakkho bhavissati.  
 pariccāgaṇ ca janeti rājā tuyhaṃ yadicchakaṃ, |  
 saṃgho katapariccāgo sīmaṃ sammannayissati.  
 Mahāpadumo Kuṇḅjaro ca ubho nāgā sumaṅgalā |  
 sovaṇṇanaṅgale yuttā paṭhamāṃ Koṭṭhamālake,  
 caturaṅginī mahāsenā saha therehi khattiyo |  
 suvaṇṇanaṅgalasītaṃ dassayanto arindamo,  
 samalaṃkataṃ puṇṇaghaṭaṃ nānārāgaṃ dhajaṃ subhaṃ | 30  
 nānāpupphadhajākiṇṇaṃ toraṇaṇ ca mahālaṃghiyā,  
 bahucandijalamālā, suvaṇṇanaṅgale kasi. |  
 mahājanapasādāya saha therehi khattiyo  
 nagaraṃ padaakkhiṇaṃ katvā naditīraṃ upāgami. |  
 mahāsimapariccāgā sītā suvaṇṇanaṅgale  
 yaṃ yaṃ paṭhaviyaṃ yattha agamā Koṭṭhamālakaṃ. |  
 sīmaṃ sīmena ghaṭite mahājanasamāgame  
 akampi paṭhavī tattha paṭhamāṃ paṭhavikampanaṃ. |  
 disvā acchariyaṃ sabbe rājasenā saratṭhakā  
 aññaṃaññaṃ pamodimsu: sīmārāmo bhavissati. | 35

27. °paretā Z. mettākaraṇāparittāya? — sadārakkho AG1N, °kkhā BG2Z. — janesi C. — rāja ABG2R2, rājā G1Zn. — Mahinda asks the king to point out what direction the boundary line should take (see Mahāvamsa, p. 98, l. 5). This does not imply an act of liberality (pariccāga) on the part of the king, for the ground included by the boundary line does not become *locus sacer*. Now we see that the MSS. have confounded at vv. 33. 36 the words „pariccāga“ and „pariccheda“. I therefore believe that a similar confusion has taken place here also, and I propose to read: paricchedaṇ ca jānāhi rājā tuyhaṃ yadicchakaṃ, saṃgho kate paricchede .. — 29. caturaṅginimahāseno? (see Mahāv., p. 99, ll. 1. 2.) — 30. samalaṃkataṃ N, sumalaṃgha G1, sumālagghi (°ggi MR) Y. — 31. mahālaṃghiyā BGZn, mahagghiyaṃ A. mālagghiyaṃ? — bahu-candijalamālā BGZn, bahum ca dipamālāsu A. bahum ca dipam jalamānaṃ (comp. 6, 75)? — 32. mahājanapasadāya N, mahājana pasādiya G1, mahājanāpasādāya Z. — 33. mahāsimaparitogā ABG2, °pariccheda Z, °pariccāgo N, °pariccāgā G1. — sītaṃ N, sītā G1. I propose to correct this stanza thus:

mahāsimaparicchedaṃ sītaṃ suvaṇṇanaṅgale  
 kasaṃ paṭhaviyaṃ tattha agamā Koṭṭhamālakaṃ. —

34. sīmaṃ sīmena (°me G1) G1N, sīmāya sīmaṃ Y. — mahājane (°naṃ G1, °na Z) samāgate Y, [mahājanasamāga]mo N.

yâvatâ sîmaparicchede nimittam bandhimsu mâlake  
 paṭivedesi therānam Devānampiyaissaro. |  
 katvā kattabbakiccāni sîmassa mâlakassa ca  
 vihāram thāvarattthāya bhikkhusamghassa phāsukam |  
 mamañ ca anukampāya thero sîmāni bandhatu.  
 sutvāna rañño vacanam Mahindo dîpajotako |  
 āmantayi bhikkhusamgham: sîmam bandhāma bhikkhavo.  
 nakkhatte uttarāsālhe sabbe samghā samāgatā, |  
 patitthapetvā mālakam samānasamvāsakam nāma sîmam ban-  
 dhittha cakkhumā.

- 40 vihāram thāvaram katvā Tissārāmam varuttamam |  
 Tissārāme vāsivā vītivattāya rattiyā  
 nivāsanam nivāsetvā pārūpitvāna cīvaram |  
 tato pattam gahetvāna pāvisi nagaram puram.  
 piṇḍacāram caramāno rājadvāram upāgami. |  
 pavisivā nivesanam rañño nisīditvāna āsane  
 bhojanam tattha bhuñjitvā pattam dhovivāna pāṇinā |  
 bhuttāvi anumoditvā nikkhami nagarā purā.  
 divāvihāram karitvāna uyyāne Nandane vane |  
 kathesi tattha suttantam āsivisūpamam tadā,  
 45 anamataggiyasuttam ca cariyāpīṭakam anuttaram |  
 gomayapiṇḍaovādam dhammacakkappavattanam  
 Mahānandanamhi tatth' eva pakāsesi punappunam. |  
 iminā ca suttantena sattābhāni pakāsayi  
 atthā ca samghasahassāni pañca jaṅghasatāni ca |  
 mocesi bandhanā thero Mahindo dîpajotako.  
 ūnamāsam vāsivāna Tissārāme sahaggaṇo |  
 āsālhiyā punnamāse upakatthe ca vassake  
 āmantayi nāgare sabbe: vassakālo bhavissati. |

Mahāvihārapaṭiggahanam nitthitam.

- Senāsanam samsāmetvā Mahindo dîpajotako  
 50 pattacīvaram ādāya Tissārāmambā nikkhami. |  
 nivāsanam nivāsetvā pārūpitvāna cīvaram

36. sîmapariccāgo G1N. — 37. sîmassa G1N, sîmāya Y. — 41. vāsi-  
 tvā N, vāsetvā G1, vāsavitvā ABQ2Z. vāsivāna? — 44. anumodetvā  
 BG. — 47. imāni ca suttantāni? — atthā jamghas° N. — pañca sam-  
 ghasatāni ca A.

tato pattam gahetvâna pâvisi nagaram puram. |  
 piṇḍacâram caramâno râjadvâram upâgami,  
 pâvisi nivesanam rañño, nisîdimsu yathâsane. |  
 bhojanam tattha bhuñjitvâ pattam dhovitvâna pâṇinâ  
 mahâsamayasuttantam ovâdatthâya desayi. |  
 ovaditvâna râjânam Mahindo dîpajotako  
 âsanâ vutthahitvâna anâpucchâ apakkami. |  
 nagaramhâ pâcînadvârâ nikkhamitvâ mahâgaṇi  
 nivattetvâ jane sabbe agamâ yena pabbatam. |  
 râjânam paṭivedesum amaccâ ubbiggamânasâ:  
 sabbe deva mahâtherâ gatâ Missakapabbatam. |  
 sutvâna râjâ ubbiggo sîgham yojetvâna sandanam  
 abhiruhitvâ ratham khippam saha devîhi khattiyo. |  
 gantvâna pabbatapâdam Mahindathero sahaggaṇo,  
 Nagaracatukkam nâma rahadam selanimmitam,  
 tattha nahâtvâ pivitvâna t̥hito pâsânamuddhani. |  
 sîgham vegena sedâni nippâhetvâna khattiyo  
 dūrato addasa theram pabbatamuddhani t̥hitaṁ. |  
 deviyo ca rathe t̥hatvâ rathâ oruyha khattiyo  
 upasaṁkamitvâ therânam vanditvâ idam abravî: |  
 rammaṁ rattham jahetvâna mamañ c' ohâya pâṇino  
 kimatthâya mahâvira imaṁ âgami pabbatam? |  
 idha vassaṁ vasissâma tîpi mâsaṁ anûnakam  
 purimaṁ pacchimakam nâma anuññâtam tathâgate. |  
 karomi sabbakiccâni bhikkhusaṁghassa phâsukam,  
 anukampaṁ upâdâya mam' attham anusâsatu. |  
 gâmantam vâ araṇṇam vâ bhikkhuvassûpanâyiko .  
 senâsane saṁvutadvâre vâsaṁ buddhena anûmatam. |  
 anuññâtam etaṁ vacanam attham sabbam sahetukam,

55

60

54. anâpucchâ 'va pakkami A. — 57. yojetvâ Y. — abhiruhi? — 58<sup>b</sup> is wanting in BG2. — Nâṅgacatakkam A, Nagaram catukkam C1R1, Nagaram catukkam G1MN. Nâgacatukkam? comp. Mahāv., p. 103, l. 2. — selanippitam AG1. selanissitam? — 59. pantitvâna A, nanipativâna BG2, nippahitvâna Z, nibbâhetvâna N, nippahitvâna G1. nibbatte-tvâna? — 60. The words „deviyo ca rathe t̥hatvâ“ are wanting in ABG2. — kovediye G1Z, deviyo N. — rathe t̥hapetvâ? — 61. jahitvâna? — agami? — 62. tathâgatâ A, °to BG2, °te G1Zn. See 12, 64. — 64. °nâ-yiko GZn, °ka B, °kâ A. bhikkhuvassûpanâyikam (adj. construed with vâsaṁ)? — anumataṁ CRG1, anûmatam Mn, anuññâtam ABG2. — 65. anuññâtam Zn, aññâtam ABG. Comp. 15, 5.



- 65 ajj' evāhaṃ karissāmi āvāsaṃ vasaphāsukam. |  
gahatthasiddhiṃ sodhetvā oloketvā mahāyaso  
therānaṃ paṭipādesi: vasantu anukampakā. |  
sādhū bhante imaṃ lenaṃ ārāmaṃ paṭipajjatu,  
vihāraṃ thāvaratthāya sīmaṃ bandha mahāmuni. |  
rañño bhaginiyā putto Mahāriṭṭho 'ti vissuto  
pañcapanñāsa khatteca kulejātā mahāyasa |  
upasaṃkamitvā rājānaṃ abhivādetvā idaṃ abravuṃ:  
sabbeva pabbajissāma varapaññassa santike, |  
brahmacariyaṃ carissāma, taṃ devo anumaññatu.
- 70 sabbesaṃ vacanaṃ sutvā rājāpi tuṭṭhamānaso |  
therānaṃ upasaṃkamma ārocesi mahīpati:  
Mahāariṭṭhapamukhā pañcapanñāsa nāyakā,  
pabbājehi anuññātaṃ mahāvīra taṃ' antike. |  
suvāna rañño vacanaṃ Mahindo dīpajotako  
āmantayi bhikkhusaṃghaṃ: sīmaṃ bandhāma bhikkhavo. |  
samānasapaṇvāsakā c' eva avippavāsa ticīvaraṃ  
vihāraṃ thāvaratthāya sīmaṃ bandhāsīmāpana. |  
sīmaṃ ca sīmantarikaṃ ca ṭhapetvā Tumbamālake  
mahāsīmāni kittesi Mahindo dīpajotako. |  
bandhitvā mālakaṃ sabbhaṃ sīmaṃ bandhitvāna cakkhumā
- 75 vihāraṃ thāvaram katvā dutiyaṃ Tissapabbate |  
punnāya punṇamāsiyā āsālhamāse uposathe  
nakkhatte uttarāsālhe sīmaṃ bandhitvāna pabbate |  
pabbājesi Mahāriṭṭhaṃ pathamaṃ dutiyamālake,  
upasaṃpādesi tatth' eva Tambapaṇṇikulissaro, |  
pañcapanñāsa tatth' eva pabbajjā upasaṃpadā.  
battimsa mālakā honti paṭhamārāme paṭitṭhitā, |

65. vassaphāsukam? — v. 66 is wanting in BG2Z. — °siddhi AG1,  
°saddhiṃ N. — sādhetvā? — 68. khattiyā ca A, khatiyā ca B, khatte  
ca ZGn. tatth' eva? comp. v. 78. — 71. pabbājehi N, °jeti AG1, °jetu  
BG2Z. — 73. samānasapaṇvāsakaṃ BG2, °kā AG1Z, samānavāsakā N. —  
avippavāsa ABG2Z, °sā G1N. samānasapaṇvāsakaṃ c' eva avippavā-  
saṃ ticīvaraṃ? Comp. v. 23. — bandhāsīmāpana G, bandhasimaṃ pana  
N, bandhāsiyāpana A, bandhāyimāpana B, bandhāma CR, bandhāma bhi-  
kkhave M. sīmaṃ bandhimsu mālakaṃ? — v. 74 and the first hem.  
of v. 75 are wanting in Z. — 74. Tumbamālake BG2, Pattasamālake G1,  
Tumbamālake A, battimsa mālaka N. Comp. Mahāv., p. 103, l. 12. —  
mahāsīmā ca kittesi ABG2. — Cetiypabbate BG2. Cetiypabbate?  
Missakapabbate? (see Mahāv., p. 106, l. 4.) — 77. °kulissaraṃ B, °rā  
AG2, °ro G1Zn.

dutiyârâme battimsa vihâre Tissapabbate,  
 avasesakhuddakârâme paccek' ekekamâlake. |  
 patitthapetvâ ârâmaṃ vihâraṃ pabbatuttame  
 dvâsatthi arahantâ sabbe paṭhamam vass' upâgatâ. | 80

Cetiyapabbatapāṭiggahaṇam nitthitam.  
 bhānavāram cuddasamaṃ.

## XV.

Gimhāne paṭhame māse puṇṇamāse uposathe  
 āgatâ Jambudīpamhâ vasimhâ pabbatuttame. |  
 pañcamāse na vuṭṭhamhâ Tissārāme ca pabbate,  
 gacchāma Jambudīpaṇam, anujāna rathesabha. |  
 tappema annapānena vatthasenāsanena ca,  
 saraṇam gato jano sabbo, kuto vo anabhīrati? |  
 abhivādanapaccupatthānam añjaligarudassanam  
 ciraṃ diṭṭho mahārāja sambuddham dipaduttamaṃ. |  
 aññātaṃ vat' ahaṃ bhante, karomi thūpam uttamaṃ,  
 vijānātha bhūmikammaṃ, thūpaṃ kâhāmi satthuno. | 5  
 ehi tvaṃ Sumana nāga Pāṭaliputtapuraṃ gantvâ  
 Asokaṃ dhammarājānaṃ evaṃ ca ārocayāhi tvaṃ: |  
 sahāyo te mahārāja pasanno buddhasāsane,  
 dehi dhātuvaram tassa, thūpaṃ kâhasi satthuno. |  
 bahussuto sutadharo subbaco vacanakkhama  
 iddhiyâ pāramippatto acalo suppatitthito |  
 pattacivaraṃ ādāya khaṇe pakkamī pabbatâ.  
 Asokaṃ dhammarājānaṃ ārocesi yathātatham: |  
 upajjhāyassa mahārāja suṇohi vacanaṃ tuvaṃ,  
 sahāyo te mahārāja pasanno buddhasāsane,  
 dehi dhātuvaram tassa, thūpaṃ kâhati satthuno. | 10

79. Tissap° G1 Zn, Missakap° AB2 G2, Missap° B1. See v. 75. —  
 avasese kh° BG1. °ârāmâ °mālakâ?

XV, 2. vuṭṭhimha BG2. — Jambudīpaṇam ABGMnR, °pantaṃ C,  
 °pāṇnam d'Alwis (Attanag, p. 134). Jambudīpavham? — 4. °paccu-  
 ṭṭhānam A. — ciradiṭṭho A. — sambuddho °uttamo? — Comp. Ma-  
 hāv., p. 104, and Sam. Pās.: „ciradiṭṭho no mahārāja sammāsambuddho, abhi-  
 vādanapaccuṭṭhānañjalikammasāmfeikammakaraṇapattihānaṃ n' atthi.“ — 5. bhū-  
 mikammaṃ Y, bhūmikammaṃ N. bhūmibhāgaṃ? Sam. Pās.: „karomi  
 bhante thūpaṃ, bhūmibhāgaṃ dāni vicinatha.“ — karomi Y. — 7. kâhati  
 BG2. — 8. acale Z, d'Alwis.

- sutvâna vacanam râjâ tuttho samviggamânaso  
 dhātu pattam apûresi: khippam gacchâhi subbata. |  
 tato dhātuṃ gahetvâna subbaco vacanakkhamo  
 vehâsam abbhuggantvâna agamâ Kosiyasantike. |  
 upasamkamitvâ subbaco Kosiyam etad abravî:  
 upajjhâyassa mahârâja sunohi vacanam tuvaṃ, |  
 Devânampiyo râjâ so pasanno buddhasāsane,  
 dehi dhātuvaram tassa, karissati thūpaṃ uttamam. |  
 sutvâna vacanam tassa Kosio tutthamânaso  
 15 dakkhinakkhakam pādâsi: khippam gacchâhi subbata. |  
 sâmanero ca Sumano gantvâ Kosiyasantike  
 dakkhinakkhakam gahetvâna patitthito pabbatuttame. |  
 sampannahirottappako garubhâvo ca paṇḍito  
 pesito therarâjena patitthito pabbatuttame. |  
 sabhâtuko mahâseno bhikkhusaṃghe varuttame  
 paccuggami tadâ râjâ buddhasetthassa dhātuyo. |  
 cātumâsam komudiyam divasam punnarattiyâ  
 âgato ca mahâviro ... |  
 20 .... gajakumbhe patitthito. |  
 akâsi so kuñcanâdam kamsathâlaggiyâhatam,  
 akampi tattha paṭhavî paccante âgate muni. |  
 saṅkhaṇavanavinnâdo bherisaddo samâhato,  
 khattiyo parivâretvâ pûjesi purisuttamam. |  
 pacchâmmukho hatthinâgo pakkâmi pattisammukhâ,  
 puratthimena dvârena nagaram pâvisi tadâ. |  
 sabbagandham ca mâlam ca pûjenti naranâriyo.  
 dakkhiṇena ca dvârena nikkhamitvâ gajuttamo, |  
 Kakusandhe ca satthari Konâgamane ca Kassape  
 25 patitthite bhûmibhâge porâṇâ isayo pure |

11. dhātuṃ Z, d'Alwis. This may be correct. — 13. subbato ABG2, °te G1Z, °co N. — 16. Kosiyasantikam AN, °santike BGZ, d'Alwis. °santikâ? — 18. bhikkhusaṃgahapurakkhato, d'Alwis. — 19. cātumâsam ABG, cāt° Zn. — komudiyam A2. D'Alwis: cātumâse komudiyâ divase punnarattiya. cātumâsikomudiyâ divasam? — 19<sup>b</sup>. 20. These fragments do not form one hemistich, for „patitthita“ does not refer to Sumana, but to the relic dish, see Mahāv., p. 106, l. 8. — 21. kamsapâtîm (°ti A) vâ âhatam ABG2, kamsithâlaggiyâhatam G1Z, kamsamâlaggiyâhatam N. D'Alwis: kamsatâlam viyâhatam. — 22. purisuttame G1N. — 25. porâṇa ABG2Z, d'Alwis, porâṇa G1M2n. — °issaro ABG2Z; issare G1, d'Alwis; isayo N. Comp. the Jātaka quoted by Minayeff, Grammaire P., p. IX.

upagantvâ hatthinâgo bhûmisîsam gajuttamo  
 dhâtuyo Sakyaputtassa patitthapesi narâsabho. |  
 saha patitthite dhātu devâ tattha pamoditâ,  
 akampi tattha paṭhavî abbhutaṃ lomahaṃsanam. |  
 sabhâtuko pasâdetvâ mahâmacce saratthake  
 thûpitthakam ca kâresi sâmaṇero Sumanavhayo. |  
 paccekaptjāṃ akamsu khattiyâ thûpam uttamam  
 vararatanehi samchannaṃ dhâtudîpam varuttamam. |  
 sachattam paccekachattam dvethanavekachattam  
 tathârûpam alamkâram vâlavijani dassaniyam |  
 thûpaṭṭhâne catuddisâ padîpehi vibhâtakâ  
 sataramsi uidente va upasobhanti samantato. |  
 pattharilâni dussâni nânâraṅgehi cittiyo  
 âkâso vigatabbho hi upari ca parisobhati, |  
 ratanamayaparikkhittam aggiyaphalikâni ca  
 kañcanavitânam chattam sovaṇṇavâlikavicittam. |

30

ayam passati sambuddho Kakusandho vinâyako  
 cattâlisasahashehi tâdihi parivârîto. |  
 karuṇâcodito buddho satte passati cakkhumâ  
 Ojadîpe 'bhayapure dukkhappatte ca mânuse |  
 Ojadîpe bahû satte bodhaneyye mahâjane  
 buddharamsânubhâvena âdicco padumam yathâ. |  
 cattâlisasahashehi bhikkhûhi parivârîto  
 abbhutthito suriyo va Ojadîpe patitthito. |

35

26. hatthinâgo N, °nângo A, °nâge BGZ. — gajuttame G1Z. —  
 28. dasa bhâtuke N. — saratthake N, karaṇḍake A, karatthake BG; va-  
 ratthake Z, ca ratthake d'Alwis. — The words „sâmaṇero Sumanavhayo“  
 seem to belong to another passage, perhaps to v. 19. — v. 30 is wanting  
 in BG2. — sachattam AGN; setacchattam Z, comp. Mahāv., p. 104,  
 l. 11. — dvethanaveka- (°mekā- A) chattam (°jattam A) AGZ, dvemanussa-  
 devachattam N. veṭhanam anekachattakam? — vâlavijaniṃ? —  
 dassaneyyam AGZ, dassaniyam N. — 31. „padîpehi vibhâtakâ“ is wanting  
 in Y. — udantave A, udanteva BGZ. — 32. pattharilâni N, pakatikâni Y.  
 — vigatabbho hi N, viya ahosi A, viya ahâsi G, viya abhâyi B, viya  
 abbhâsi Z. — uparûpari sobhati AZ, upari ca paris° BG, upari ca pasô-  
 bhati N. — I do not pretend fully to restore this stanza, but I will try  
 at least to correct some of the blunders.

pattharitâni dussâni nânâraṅgehi cittiyâ (cetiye? see  
 Mah., p. 108, l. 10 et seq.),

âkâso vigatabbho va uparûpari sobhati, |

33. aggiyaphalikâni ca A, aggiyathalikâni ca (°phalikâni ca M2) BGZ, [aggi-  
 yaphalikâni ca] N.

Kakusandho Mahâdevo Devakûto ca pabbato  
 Ojadîpe 'bhayapure Abhayo nâma khattiyo. |  
 nagaram Kadambakokâse nadîto âsi mâpitam  
 suvibhattam dassaneyyam ramanîyam manoramam. |  
 punnakaranako nâma pajjaro âsi kakkhalo,  
 40 jano samsayam âpanno maccho va kuminâmukhe. |  
 buddhassa ânubhâvena pakkanto pajjaro tadâ.  
 desite amate dhamme patitthite jinasâsane |  
 caturâstisahasânânam dhammâbhisamayo ahû.  
 Patiyârâmo tadâ âsi dhammakarakacetiya. |  
 bhikkhusahasaparivuto Mahâdevo mahiddhiko,  
 pakkanto 'va jino tamhâ sayam ev' aggapuggalo 'ti. |  
 ayam passati sambuddho Konâgamano mahâmuni  
 timsabbhikkhusahasasehi sambuddho parivârîto. |  
 dasasahasasehi sambuddho karuṇâ pharati cakkhumâ,  
 45 Varadîpe mahâvîro dukkhite passati mânuse. |  
 Varadîpe bahû satte bodhaneyye mahâjane  
 buddharamsânubhâvena âdicco padumam yathâ. |  
 timsabbhikkhusahasasehi sambuddho parivârîto  
 abbhutthito suriyo va Varadîpe patitthito. |  
 Konâgamano Mahâsumano Sumanakûto ca pabbato,  
 Varadîpe Vaddhamâne Samiddho nâma khattiyo. |  
 dubbutthiyo tadâ âsi dubbhikkhi âsi yonakâ,  
 dubbhikkhadukkhite satte macche vappodake yathâ |  
 âgate lokavidumhi devo sammâbhivassati,  
 50 khemo âsi janapado, assâsesi bahû jane. |  
 Tissatalâkasâmente nagare dakkhiṇâmukhe  
 vihâro Uttarârâmo kâyabandhanacetiya. |  
 caturâstisahasânânam dhammâbhisamayo ahû.

43. Mahâdevo patitthito pakkanto ca jino? comp. vv. 53. 64. —  
 44<sup>b</sup>. sambuddho AG1N2, tâdihi BG2. — 45. dasasahasasehi AG1N, dasa-  
 sahassî ca BG2Z. — karuṇâ passati Y. karuṇâya pharati? comp.  
 v. 56. — 49. dubbhikkham ('kkha A) setatthikam ABG2, dubbhikkhi âsi  
 yonakâ G1N, dubbhikkhe bhayapilite Z. dubbutthikâ tadâ âsi dubbhi-  
 kkham âsi châtakam? comp. Cariyâ Piṭaka: „avutthiko janapado dub-  
 bhikkho châtako mahâ“; Sam. Pâs.: „Varadipe dubbutthikâ aho-  
 si dubbhikkham dussassam, sattâ châtakarogena anayavyasanam âpajjanti.“  
 — maccho N. — appodake? comp. Suttanipâta: „phandamânâ pajam  
 disvâ macche appodake yathâ.“ — 50. janussavo ABG2, 've Z, 'do G1.  
 — 51. nagaradakkh° G1N.



desite amate dhamme suriyo udīto yathā |  
bhikkhusahassaparivuto Mahāsumano patitthito  
pakkanto ca mahāvīro sayam ev' aggapuggalo 'ti. |

ayaṃ passati sambuddho Kassapo lokanāyako  
vīsati bhikkhusahassehi sambuddho parivārito. |  
Kassapo ca lokavidū voloketi sadevakam  
visuddhabuddhacakkhunā bodhaneyye ca passati. |  
Kassapo ca lokavidū āhutīnaṃ patiggaho  
pharanto mahākaruṇāya vivādam passati kuppitaṃ |  
Maṇḍadīpe bahū satte bodhaneyye ca passati  
buddharaṃsānubhāvena ādicco padumaṃ yathā. |  
gacchissāmi Maṇḍadīpaṃ jotayissāmi sāsanaṃ  
patitthapemi sammābhaṃ andhakāre va candimā. |  
bhikkhugaṇehi parivuto ākāse pakkamī jino,  
patitthito Maṇḍadīpe suriyo abbhutthito yathā. |  
Kassapo Sabbanando ca Subhakūto ca pabbato,  
Visālaṃ nāma nagaraṃ, Jayanto nāma khattiyo, |  
Khematalākasāmaṇṭe nagare pacchime mukhe  
vihāro Pācīnārāma, cetiyaṃ dakasātikam. |  
assāsetvāna sambuddho samagge katvāna bhātuke  
desesi amataṃ dhammaṃ patitthapesi sāsanaṃ. |  
desite amate dhamme patitthite jinasāsane  
caturāsītisahassānaṃ dhammābhisamayo ahū. |  
bhikkhusahassaparivuto Sabbanando mahāyaso  
patitthito Maṇḍadīpe, pakkanto lokanāyako 'ti. |

ayaṃ hi loke sambuddho uppanno lokanāyako:  
sattānaṃ anukampāya tārayissāmi paṇinaṃ. |  
so 'vapassati sambuddho lokajettho narāsabho  
nāgānaṃ saṃgāmatthāya mahāsenā samāgatā. |  
dhūmāyanti pajjalanti verāyanti caranti te

52. suriye Y. — udite Y (except G1). — 53. ca Y, va N. — 54. sam-  
buddho G1N, tādīhi ABG2. — 58. patitthissāmi ABG2, patitthapemi GZ,  
[patitthape]si N. — samā A, sammābhā B, sammābhaṃ G2, sattānaṃ  
(nnaṃ G1) G1N, yaṃ dhūm Z. — 59. suriye (yo B) abbhutthite yathā  
Y (except G1). — 61. pacchimaṃ mukhe? comp. v. 83: uttarāṃukho. —  
sātakam? Comp. 17, 10. — 62. bhātuke ABG2, bhāsīte G1, tāsīte N.  
Comp. Mahāv., p. 93, l. 13. — 65. tārayanto (nto ca BG2) paṇino ABG2,  
tārayissāmi paṇinaṃ G1N, desesi dhammaṃ uttamaṃ Z. — 66. so va  
ABG, so ca Z, te so N. — 67. dhūpāyanti? see Mahāvagga, I, 15. —  
verāyanti Z, verayanti ABG2, verānaṃ ca G1N.

mahābhayan ti vipulaṃ dīpaṃ nāsentī paṇṇagā. |  
 agamā ekibhūto 'va: gacchāmi dīpaṃ uttamam  
 mātulaṃ bhāgineyyaṃ ca nibbāpessāmi paṇṇage. |  
 ahaṃ Gotamasambuddho, pabbate Cetīyanāmake,  
 Anurādhapure ramme Tisso nāmāsi khattiyo. |  
 Kusinārāyaṃ bhagavā Mallānaṃ Upavattane  
 70 anupādisesāya sambuddho nibbuto upadhikkhaye. |  
 dve vassasatā honti chaṭṭimsa ca vassā tathā,  
 Mahindo nāma nāmena jotayissati sāsanaṃ. |  
 nagarassa dakkhiṇato bhūmibhāge manorame  
 āramo ca ramaṇīyo Thūpārāmo 'ti suyyare. |  
 Tambapaṇṇīti sutvāna dīpo abbhuggato tadā.  
 sārīrikaṃ mama dhātum paṭiṭṭhissam diputtame. |

buddhe paṇṇā dhamme ca saṃghe ca ujuddiṭṭhikā  
 bhava cittaṃ virājeti Anulā nāma khattiya. |  
 deviyā vacanaṃ sutvā rājā theram id' abravī:  
 75 buddhe paṇṇā dhamme ca saṃghe ca ujuddiṭṭhikā |  
 bhava cittaṃ virājeti, pabbājehi Anulakaṃ.  
 akappiya mahārāja itthipabbajjā bhikkhuno, |  
 āgamiṣṣati me rājā Saṃghamittā bhaginiyā,  
 Anulaṃ pabbājetvāna mocesi sabbabandhanā. |  
 Saṃghamittā mahāpaṇṇā Uttarā ca vicakkhaṇā  
 Hemā ca Māsagallā ca Aggimittā mitāvadā  
 Tappā Pabbatachinnā ca Mallā ca Dhammadāsiyā, |  
 ettakā tā bhikkhuniyo dhutarāgā samāhitā  
 odātamanasapakkappā saddhammavinaye ratā |  
 khināsavā vasi pattā tevijjā iddhikovidā  
 80 uttamante ṭhitā tattha āgamiṣṣanti tā idha. |  
 mahāmattaparivuto nisinno cintiye tadā

67. muḥuṃ bhayanti (bhāy° A) ABG2. — vepullaṃ Zn. pharanti  
 te mahābhayaṃ ativipulaṃ? — vv. 69—76 are wanting in BG2. —  
 69. ayam? — pabbato °nāmako? — 72. suyyate? — 73. paṭiṭṭhissa  
 N, paṭiṭṭhassam CG, paṭiṭṭhissam AMR. sārīrikā m° dhātū paṭiṭṭhi-  
 ssanti? — vv. 74—77 are given in the MSS. with a number of omissions  
 and transpositions which it is superfluous here to indicate. — 77. mocesi  
 AG1Zn, moceti BG2. — 78. Comp. 18, 11. 12. — Māsā BGZ, Māyā A,  
 Hemā N. — Māsagallā N. — Tappā Pabbatachinnā ca N, Sabbatā (subb°  
 ABG2) Sinnā va (ca M) Y. — Mallā Y. — Dhammatasiyā Y, Dhammadā-  
 piyā N. — 80. uttamatte AZ. This may be the correct reading. — 81. ni-  
 sinne BG2Z. — cintiye G1Z, cintaye N, khattiye AB, khantiye G2.

mantitukâmo nisîditvâ mattânaṃ etad abravî. |  
 Arittho nâma khattiyo sutvâ devassa bhâsitaṃ |  
 therassa vacanaṃ sutvâ uggahetvâna sâsanaṃ  
 dâyakam anusâsetvâ pakkâmi uttarâmu kho. |  
 nagarassa ekadesamhi gharaṃ katvâna khattiyâ  
 dasa sile samâdinnâ Anulâdevîpamukhâ |  
 sabbâ pañcasatâ kaññâ abhijâtâ jutindharâ  
 Anulaṃ parikkârontâ sâyampâto bahû janâ. |  
 nâvâtittam upagantvâ âropetvâ mahânâvaṃ  
 sâgaraṃ samatikkanto thale patvâ patitthito. |  
 Viñjhâvaṃ atikkanto mahâmatto mahabbalo  
 Pâṭaliputtaṃ anupatto gato devassa santike. |  
 putto deva mahârâja atrajo Piyadassano  
 Mahindo nâma so thero pesito tava santikaṃ. |  
 Devânampiyo so râjâ sahâyo Piyadassano  
 buddhe abhippasanno so pesito tava santike. |  
 bhâtuno vacanaṃ tuyham âmantesi mahâ isi.  
 râjakaññe Saṃghamitte Anulâ nâma khattiyâ |  
 sabbâ tam apalokenti pabbajjâya purakkhakâ.  
 bhâtuno sâsanaṃ sutvâ Saṃghamittâ vicakkhaṇâ |  
 turitâ upasaṃkamma râjanaṃ idam abravî:  
 anujâna mahârâja, gacchâmi dîpalañjakam. |  
 bhâtuno vacanaṃ mayham âmantesi mahâ isi.  
 bhâgineyyo ca Sumano putto ca jeṭṭhabhâtu te |  
 gatâ tava piyo mayham gamanaṃ vârenti dhîtuyâ.  
 bhârikaṃ me mahârâja bhâtuno vacanaṃ mama, |  
 râjakaññâ mahârâja Anulâ nâma khattiyâ  
 sabbâ maṃ apalokenti pabbajjâya purakkhakâ. |  
 bhânâvâraṃ pannarasamaṃ.

85

90

95

81. mantetukâmo? — khattiyaṃ Z, khattam ABG, mattânaṃ N.  
 (a) maccânaṃ? mantinaṃ? — 83. dâsakaṃ Z, dâyo ABG, dâr° N.  
 ayyakaṃ abhivâdetvâ? Comp. Mahâv., p. 110, l. 6. — 85. parikkha-  
 rontâ? — 86. âruhitvâ? — thale patvâ N, thapetvâna N. — 88. putto  
 deva N, putto (°tte A) te ABG, putto te deva Z. — Piyadassana BG2. —  
 89. Piyadassana B. — vv. 90 and 91<sup>a</sup> are wanting in BG2Z, 90<sup>b</sup> also  
 in AG1. — 90, bh° vacanaṃ tassâ âmantesi mahâ isi? — râjakaññâ?  
 comp. v. 95. — 91. purakkhakâ Y, purakkhikâ N (the same at v. 95). pu-  
 rekkharâ? Comp. Sam. Pâs.: „Anulâpi khattiyâ ithisahassapariyutâ pa-  
 bbajjâpurekkharâ maṃ paṭimâneti.“ — vv. 93<sup>b</sup> and 94<sup>a</sup> are wanting in B  
 G2Z. — 93. jeṭṭhabhâtâ te (i. e. Mahinda)? — gatâ tava piyo N, laddhâ  
 ca pitaro (pitayo F) AFG. gatâ tava piye? — vâresi AFG. — 95. pu-  
 rekkharâ? see v. 91.

## XVI.

Caturaṅginim mahāsenam sannayhitvāna khattiyo  
 tathāgatassa sambodhim ādāya pakkamī tadā. |  
 tisu rajjesu atikkanto Vinjhātavīsu khattiyo  
 atikkanto brahāraṇṇam anuppatto jalasāgaram. |  
 caturaṅginī mahāsenā bhikkhunīsaṃghasāvikā  
 mahāsamuddam pakkantā ādāya bodhim uttamam. |  
 upari devānam turiyam heṭṭhato ca manussakam  
 cātudisāmānusaturiyam, pakkanto jalasāgare. |  
 muddhani avaloketvā khattiyo Piyadassano  
 5 abhivādayitvā tam bodhim imam attham abhāsatha: |  
 bahussuto iddhimanto silavā susamāhito  
 dassane akappiyam mayham atappaneyyam mahājanam. |  
 tattha kanditvā roditvā oloketvāna dassanam  
 khattiyo paṇivattetvā agamā sakanivesanam. |  
 udaye ca nimmitā nāgā devatākāse ca nimmitā  
 rukke ca nimmitā devā nāgānivāsanam pi ca |  
 parivārayimsu te sabbe gacchāntam bodhim uttamam.  
 amanāpā ca pisācā bhūtakumbhaṇḍarakkhasā  
 bodhim paccantam āyantam parivārimsu amānusa. |  
 tāvatimsā ca yāmā ca tusitāpi ca devatā  
 10 nimmanaratino devā ye devā vasavattino |  
 bodhim paccantam āyantam tuṭṭhahatṭhā pamoditā,  
 tettiṃsā ca devaputtā sabbe Indapurohitā |  
 bodhim paccantam āyantam appoṭṭhenti hasanti ca.  
 Kuvero Dhataratṭho ca Virūpakkho Virūlhako |  
 cattāro te mahārājā samantā caturōdisā  
 parivārayimsu sambodhim gacchāntam dīpalaṇḍakam. |  
 mahāmukhapatahāro divillātataḍḍimā  
 bodhim paccantam āyantam sādhu kilanti devatā. |  
 pāricchattakapuppham ca dibbamandāravāni ca

XVI, 3. bhikkhunīsaṃghapāmukhā? — 4. catuddisāmān° ABG.  
 cātuddisāmānusaturiyam? — 5. apaloketvā N, acaloketvā F, avalo-  
 ketvā Y. — 6. I do not try to correct the second hemistich. — 7. paṇi-  
 nivattitvā A. — v. 8 is wanting in BG2. — nāgā (nāṃgā A) nivesanam  
 pi ca AGZ, nāgā nivāsanam pi ca F, nāgādhivāsanā pi ca N. nāgānivā-  
 sane pi ca? — 9c. parivārayimsu A. — v. 14 is wanting in BG2Z. —  
 °patahā ca?

dibbacandanacunṇaṃ ca antalikkhe pavassati,  
 bodhiṃ paccantaṃ āyantaṃ pūjayanti ca devatā. | 15  
 campakā sallā nimbā nāgapunnāgaketakā  
 jalasāgare mahābodhiṃ devā pūjenti satthuno. |  
 nāgarājā nāgakaññā nāgapotā bahū janā  
 bhavanato nikkhamitvā pūjenti bodhiṃ uttamaṃ. |  
 nānāviraḡavasanā nānāraḡavibhūsitā  
 jalasāgare mahābodhiṃ nāḡā kīlanti sādhu no. |  
 uppalapadumakumudanīlāni satapattakaṃ  
 kallahāraṃ kuvalayaṃ adhimuttamadhugandhikaṃ |  
 takkārikaṃ kovīlāraṃ pāṭalīṃ bimbajālakaṃ  
 asokaṃ sālappupphaṃ ca missakaṃ ca piyaṅgukaṃ  
 nāḡā pūjenti te bodhiṃ sobhati jalasāgare. | 20  
 āmoditā nāgakaññā nāgarājā pamoditā  
 bodhiṃ paccantaṃ āyantaṃ nāḡā kīlanti sādhu no. |  
 tattha maṇimayā bhūmi muttāphalikasanthatā,  
 āraṃapokkharāṇiyo nānāpupphehi vicittā. |  
 sattāhakaṃ vasitvāna sadevā sahamānusa  
 bhavanato nikkhamantaṃ pūjenti bodhiṃ uttamaṃ. |  
 mālādāmakalāpā ca nāgakaññā ca devatā  
 āvijjhanti ca celāni sambodhiparivāritā. |  
 bodhiṃ paccantaṃ āyantaṃ sādhu kīlanti devatā.  
 pāricchattakapupphaṃ ca dibbamandāravāni ca  
 dibbacandanacunṇaṃ ca antalikkhe pavassati. | 25  
 nāḡā yakkhā ca bhūtā ca sadevā sahamānusa  
 jalasāgaram āyantaṃ sambodhiparivāritā |  
 tattha naccanti gāyanti vādayanti hasanti ca  
 poṭhenti diguṇaṃ bhujāṃ te bodhiparivāritā. |  
 nāḡā yakkhā ca bhūtā ca sadevā sahamānusa  
 kittenti maṅgalaṃ sotthiṃ nīyate bodhiṃ uttamaṃ. |  
 nāḡā dhajapaggahitā nīlobhāsā manoramā  
 kittenti bodhiṃ uttamaṃ patitṭhitāṃ dīpalaṇjake. |  
 Anurādhapurā rammā nikkhamitvā bahū janā

16<sup>a</sup>. One syllable is wanting. We should probably for „sallā“ read „salalā“ or „sallakā“; comp. Apadāna (Phayre MS., fol. kú): „campakā salalā nimbā nāna- (sic) punnāgaketakā.“ — 18. sādhu no Zn, sādhuo AFG, sādhuo B. — 19. atimuttaṃ m°? — 21. sādhu no N, sādhuo BG2, sādhuo AFG1Z. — 22. tattha ABG2Z, tassa G1X. — 28. nīyate AZ, niyatam B, niyate F2G, niyato F1, niyāte N. niyantam? — °ut-tame F, °uttamaṃ Yn.



- 30 sambodhiṃ upasaṃkantā saha devehi khattiyo |  
 parivārayiṃsu sambodhiṃ saha puttehi khattiyo  
 gandhamālaṃ ca pūjesuṃ gandhagandhānam uttamam. |  
 vithiyo ca susammaṭṭhā agghiyā ca alaṃkatā.  
 saha patiṭṭhite bodhi kampittha paṭhavī tadā 'ti. |  
 dāpesi rājā atṭhaṭṭha khattiyesu paṇ' atṭhasu  
 sabbajetṭhaṃ bodhiguttaṃ rakkhituṃ bodhim uttamam. |  
 adāsi sabbaparihāraṃ sabbālaṃkāraphāsukaṃ,  
 soḷasa laṃkā mahālekhā dharanī bodhigāravā. |  
 tathā susiṇcattharaṃ cāpi mahālekhaṭṭhāne ṭhape.
- 35 so kulasahassakaṃ katvā ketuchāditta pālanam, |  
 suvaṇṇabheriyā raṭṭhaabhisekādimaṅgale.  
 ekaṇ janapadaṃ datvā Candaguttaṃ ṭhapesi ca |  
 Devaguttaṭṭhāsaḍaṃ bhūmi cekaṃ yathārahaṃ,  
 kulānaṃ tādāññesaṃ vā gāmaḥhoge pariccaji. |  
 Rañño pañcasatā kaññā aggajātā yasassinī  
 pabbajimsu ca tā sabbā vitarāgā samāhitā. |  
 kumārikā pañcasatā Anulāparivāritā  
 pabbajimsu ca tā sabbā vitarāgā samāhitā. |  
 Ariṭṭho nāma khattiyo nikkhanto bhayaanduto  
 pañcasataparivāro pabbaji jinasāsane.
- 40 sabbeva arahattappattā sampunṇā jinasāsane. |  
 hemante paṭhame māse supupphite dharanīrube  
 āgato so mahābodhi patiṭṭhito Tambapaṇṇike 'ti. |  
 bhāpavāraṃ soḷasamaṃ.

## XVII.

Battimsa yojanaṃ dīghaṃ atṭhārasahi vitthatam  
 yojanasataāvattam sāgarena parikkhitam |

30. saha devihi? — 31. gandhagandhānam N, gandho gandhānam  
 (°ram F) AF, gandho gandhādīm (°dam G1) BG, gandhōdakam Z. gan-  
 dhāgandhānam? — 33. bodhiguttim? — vv. 34—37 are wanting in  
 BG2Z. — 34. sabbālaṃkārupāgatā N, sabbālaṃkāram āgataṃ F, sabbālaṃ-  
 kārapāsukaṃ AG1. — laṃkā AG1N, saṃghā F. — mahālekhaṃ AFG. —  
 dharanī AF. soḷas' akā mahālekhā dharanī (locative) bodhigāravā?  
 — 35. tathāpi supiṇcattharāpiṇcāpi AG, tathā susiṇcatthañ cāpi N, tathā  
 susaṇcittharañ cāpi F. tathā sūcisantharañ cāpi (comp. Mahāv., p. 118,  
 l. 4)? — kulayakam AG, kulasahassakam N, kusalassakam F. — ketum  
 chādīttha (°tta G) AFG. I do not try any conjecture. — 36. °bheriyo?  
 — raṭṭhu AG. — datvā datvā Cand° AG. — 37. Dev° ca bhūmiccā-  
 gam? — dādāññesaṃ vā F, tarasavāsā AG. tādāññesaṃ ca? — 40. bha-  
 yañcuto Y, bhayaanduto N, bhayañcuto F.

Laṅkāḍīpavarāṃ nāma sabbattha ratanākaraṃ  
 upetaṃ naditalākehi pabbatehi vanehi ca. |  
 dīpaṃ puraṇ ca rājā ca upaddutaṇ ca dhātuyo  
 thūpaṃ dīpaṇ ca pabbataṃ uyyānaṃ bodhi bhikkhuni |  
 bhikkhu ca buddhasettḥo ca terasa honti te tahiṃ;  
 ekadesa caturonāmaṃ suṇātha mama bhāsato. |  
 Ojadīpaṃ Varadīpaṃ Maṇḍadīpaṃ ti vuccati  
 Laṅkāḍīpavarāṃ nāma Tambapaṇṇīti nāyati. | 5  
 Abhayapuraṃ Vaddhamānaṃ Visālaṃ Anurādhapuraṃ  
 purassa caturonāmaṃ catubuddhāna sāsane. |  
 Abhayo ca Samiddho ca Jayanto ca narādhipo  
 Devānampiyatisso ca rājāno honti cāturo. |  
 rogaḍubbutṭhikaṇ c' eva vivādayakkhāddivāsaṃ  
 cāturo upaddutā ete catubuddhavinoditā. |  
 Kakusandhaṣṣa bhagavato dhātu dhammakarako ahū,  
 Konāgamanassa buddhassa dhātu kāyabandhanaṃ ahū, |  
 Kassapaṃ sambuddhassa dhātu udakasāṭakaṃ,  
 Gotamaṃ sirīmato doṇadhātu sārīrikā. | 10  
 Abhayapure Paṭiyārāmo, Vaddhamānassa Uttarā,  
 Visāle Pācīnārāmo, Thūpārāmo 'nurādhassa  
 dakkhiṇe cāturo thūpā catubuddhāna sāsane. |  
 Kadambakassa sāmāntā nagaraṃ Abhayapuraṃ,  
 Tissatalākasāmāntā nagaraṃ Vaddhamānakaṃ, |  
 Khematalākasāmāntā Visālaṃ nagaraṃ ...,  
 ..... Anurādhapuraṃ,  
 .... tath' eva cāturoḍīpavicāraṇaṃ. |  
 Devakūṭo Sumanakūṭo Subhakūṭo 'ti vuccati,  
 Silakūṭo nāma dāni catupaṇṇatti pabbate. |  
 Mahātitthaṃ nāma uyyānaṃ Mahānāmaṇ ca Sāgaraṃ  
 Mahāmeghavanaṃ nāma vasantaṃ ariyāpathaṃ  
 cāturolokanāthānaṃ paṭhamaṃ senāsanaṃ ahū. | 15

XVII, 3. thūpaṃ dahan ca? — 4. ekadesa cāturo (cattāro BG2) nāma  
 ABFG, ekadesena vakkhāmi Z, ekadesaṃ caturonāmaṃ N. — 8. catu-  
 buddhā vin° BGFZ; this may be the correct reading. — 11. Uttarō  
 A1. — dakkhiṇo ABG, °ne ZFn. — 13. After the words „Visālaṃ na-  
 garaṃ“ N inserts „puraṃ“, Z: „ahu“. Evidently some words are wanting.  
 — tath' eva cāturoḍīpavicāraṇaṃ? — 14. Silakūṭo Z. — 15. Ma-  
 hānomaṃ N, Mahānopaṇ F. (Comp. Mahāv., pp. 92. 93.) — pasatthaṃ?  
 — catunnaṃ lok° ABG2.

Kakusandhassa bhagavato sirīsabodhim uttamam  
 ādāya dakkhiṇam sākham Rucānandā mahiddhikā  
 Ojadipe Mahātitthe ārāme tattha ropitā. |  
 Konāgamanassa bhagavato udumbarabodhim uttamam  
 ādāya dakkhiṇam sākham Kandanandā mahiddhikā |  
 1 Varadipe Mahānomamhi ārāme tattha ropitā.  
 Kassapassa bhagavato nigrodhabodhim uttamam |  
 ādāya dakkhiṇam sākham Sudhammā nāma mahiddhikā  
 Sāgaramhi nāma ārāme ropitam dumacetiyaṃ. |  
 Gotamassa bhagavato assatthabodhim uttamam  
 20 ādāya dakkhiṇam sākham Saṃghamittā mahiddhikā |  
 Mahāmeghavane ramme ropitā dīpalañjake.  
 Rucānandā Kanakadattā Sudhammā ca mahiddhikā |  
 bahussutā Saṃghamittā chaḷabhiññā vicakkhaṇā  
 catasso tā bhikkhuniyo sabbā ca bodhim āharuṃ. |  
 sirīsabodhi Mahātitthe, Mahānāme udumbaro,  
 Mahāsāgaramhi nigrodho, assattho Meghavane tadā |  
 acale caturārāme catubodhi patitthitā.  
 acale senāsanaṃ rammaṃ catubuddhāna sāsane. |  
 Mahādevo chaḷabhiñño Sumano paṭisambhido  
 mahiddhiko Sabbanando Mahindo ca bahussuto  
 25 ete therā mahāpaññā Tambapannipāsādakā. |  
 Kakusandho sabbalokaggo pañcacakkhūhi cakkhumā  
 sabbalokaṃ avekkhanto Ojadīpavar' addasa. |  
 puṇṇakāṇarako nāma ahū pajjarako tadā.  
 tasmim samaye manussānaṃ rogo pajjarako ahū. |  
 rogena phuṭṭhā bahujanā bhantamacchā va thalamhi thitā  
 socanti dummanā |  
 bhayaṭṭitā na labhanti cittasukhasātam attano.  
 disvāna dukkhite satte rogabandhena dūsite |  
 cattālisasahashehi Kakusandho lokanāyako

17. Kanakadattā A, Kandanandā (°ntā G1) G1N, Kanandā BFG2,  
 Nandā nāma Z. — 18. Mahānāmamhi A, Majamānomamhi BG, Jano-  
 mamhi Z, Mahānomamhi X. — 19. ropitā? — 21. Kandanandā X, Kanda-  
 nandā G1. — 22. sabbā va F. — 23. Mahānome XG1. — 24. caturārāme  
 YF. — catubodhi? — 24<sup>b</sup>. acale Y, ajalo F. — sāsanaṃ G1N, °ne YF.  
 — 28. bhantam° X, pantam° G1, mattam° A, pattā m° BG2Z. — thitā N,  
 utthitā Y, utthito utthito F. — 29. rogabbayena A, rogabhantena BGZ,  
 rogabandena F, rogabandhena N.

rogānam bhindanattāya Jambudīpā idhāgato. | 30  
 cattālisasahasseehi chaḷabhiññā mahiddhikā  
 parivārayimsu sambuddham nabhe candam va tārakā. |  
 Kakusandho lokapajjoto Devakūṭamhi pabbate  
 obhāsetvāna devo va patitthāsi sasāvako. |  
 Ojadīpe Devakūṭamhi obhāsetvā patitthitam  
 devo 'va maññanti sabbe na jānanti tathāgataṃ. |  
 udentam aruṇuggamamhi puṇṇamāse uposathe  
 ujāletvāna tam selam jalamānam sakānanam |  
 disvāna selam jalamānam obhāsentam catuddisam  
 tuṭṭhabatthā janā sabbe sarājā Abhaye pure. | 35  
 passantu maṃ janā sabbe Ojadīpagatā narā  
 iti buddho adhitthāsi Kakusandho lokanāyako. |  
 isisammato Devakūṭo manusse abhipatthito.  
 upaddave pajjarake manussabalavāhanā |  
 nikkhamitvā janā sabbe sarājā nagarā purā  
 tattha gantvā namassanti Kakusandham naruttamaṃ. |  
 abhivādetvāna sambuddham rājasenā saratthakā  
 devā 'ti tam maññamānā āgatā te mahājanā. |  
 anuppattā janā sabbe buddhasettham narāsabham.  
 adhivāsetu me bhagavā saddhim bhikkhugāṇe saha | 40  
 ajjatanāya bhattenā, gacchāma nagaram puram.  
 adhivāseti sambuddho tuṇhī rājassa bhāsitaṃ. |  
 adhivāsanam veditvāna rājasenā saratthakā  
 pūjāsakkārabahute tadā puram upāgamum. |  
 mahā ayaṃ bhikkhusamgho, janakāyo anappako,  
 nagarake atisambādhe akatabhūmi pure mama. |  
 atthi mayham bahuyyānam Mahātittam manoramam  
 asambādham adūrattham pabbajitānulomikaṃ |  
 patisallānasārappam paṭirūpaṃ tathāgataṃ  
 tatthāham buddhapamukham samgham dassāmi dakkhiṇam. | 45

30. bhindanattāya N, bandhan° BG, bandan° F, mocanattāya AZ. —  
 31. °sahassā hi BG2. °sahassāni? — vv. 33<sup>a</sup>—35<sup>a</sup> are wanting in A.  
 — 33. devo va X, na (omitting devo) YF; devo ti (comp. v. 39)? —  
 34. udayā aruṇ° N. — 37. manusse abhipatthito Y, m° abhipatthito F.  
 manusse° abhipatthito? — upaddute N. — manussabalavāhane N, °nam  
 FG1Z, °nā ABG2. — 39. devo 'ti? — 41. adhivāsesi AZ. — 42. pūjā-  
 sakkāram katvāna te ABG2, °kkārabahutā te Z, °kkārabahute N, °kkā bahu  
 ca te (va te) FG1. pūjāsakkārabahulā? — 44. bahuyyānam FG1Zn,  
 brahuyyānam ABG2.

sabbo jano passeyya taṃ buddhaṃ saṃghaṃ ca dassanaṃ.  
 cattālisasahasseehi bhikkhusaṃghapurakkhato |  
 Kakusandho lokavidū Mahātitthamhi pāpuṇi.  
 patitthite Mahātitthamhi uyyāne dipaduttame |  
 akālapupphehi sañchannā yaṃ kiñci ca latā dumā.  
 sovaṇṇamayabhiṅkāraṃ samādāya mahīpati |  
 onojetvāna Lamkatthaṃ jalaṃ hatthe akārayi.  
 im' āhaṃ bhante uyyānaṃ dadāmi buddhapāmukhe.  
 saṃghassa phāsuvihāraṃ rammaṃ senāsanaṃ ahū. |  
 patiggahehi uyyānaṃ Kakusandho lokanāyako,  
 50 pakampi dharanī tattha paṭhamam senāsanaṃ tadā. |  
 pathaviacalaṃ kampaṭṭhaṃ titho lokagganāyako:  
 aho nūna Rucānandā bodhim haritvā idhāgatā. |  
 Kakusandhassa bhagavato cittaṃ aññāya bhikkhuni  
 gantvā sirīsamahābodhimūle thatvā mahiddhikā, |  
 buddho ca icchati bodhi Ojadīpamhi rohanaṃ,  
 manusā cintayaṃ tattha bodhim āharitum gamā. |  
 anumataṃ buddhasettṭhena anukampāya pānino  
 mama iddhānubhāvena dakkhiṇasākhā pamuccatu. |  
 Rucānandā imaṃ vākyam yācamānā katañjali  
 55 muccitvā dakkhiṇasākhā patitthāsi kaṭāhake. |  
 gaṭhetvāna Rucānandā bodhim suvaṇṇakaṭāhake  
 pañcasatabhikkhunīhi parivāresi mahiddhikā. |  
 tadāpi pathavi kampi sasamuddaṃ sapabbataṃ  
 āloko 'va mahā āsi abbhuto lomahaṃsano. |  
 disvā attamaṇā sabbe rājasenā saratthakā  
 añjalim paggaṭhetvāna namassanti bodhim uttamaṃ. |  
 āmoditā marū sabbe devatā haṭṭhamānasā  
 ukkuṭṭhisaddaṃ pavattesaṃ disvā bodhivaruttamaṃ. |

47. patitthe N, tithite A, saha patitthite BGZ, saha patitthe F. —

48. saṃchantaṃ kiñci ca A. — Instead of „yaṃ kiñci“ we should expect a preterite ending in -imsu. — 49. lamkattha R, lamtattha C, lamtatthaṃ M, lamkatam F. — ākiri A. — rammaṃ N, mam F, imaṃ Y. — 50. ahū A (instead of tadā). Perhaps we should transpose ahū (v. 49), and tadā (v. 50). — 51. [paṭṭha[vi]jā[la]ṃ] N, pathaviājalaṃ F. — kampaṭṭha ABG2. — 52. Y omits gantvā. — 53. rohanaṃ (sic) BG, ropanam AZ, rūhanaṃ X. — manusā N, manasā F, manussā ABG, manussa Z. — cintayaṃ Zn, cintayan G1, cintayam ABG2, cittayan F. — manussācintiyam tattha bodhim āharitum gamā? — 57. sasamuddā Z. — āloko ca AGZ. — 59. marū ABG, maru Z, manu F, narā N.



cattāro ca mahārājā lokapālā yasassino  
 ārakkham sirīsabodhissa akāmsu devatā tadā. | 60  
 tāvatimsā ca ye devā ye devā vasavattino  
 Yamo Sakko Suyāmo ca Santusito Sunimmito  
 sabbe te parivārimsu sirīsabodhim uttamaṃ. |  
 añjalim paggahevrāna devasaṃghā pamoditā  
 Rucānandāya sah' eva pūjenti bodhim uttamaṃ. |  
 sirīsabodhim ādāya Rucānandā mahiddhikā  
 bhikkhunīsaṃghaparibbūlhā Ojadipavaraṃ gami. |  
 devā naccanti hasanti pothenti diguṇaṃ bhujāṃ  
 Ojadipavaraṃ yantaṃ sirīsabodhim uttamaṃ. |  
 devasaṃghaparibbūlhā Rucānandā mahiddhikā  
 ādāya sirīsabodhim Kakusandhaṃ upāgami. | 65  
 tamhi kālā mahāvīro Kakusandho lokanāyako  
 Mahātitthamhi uyyāne bodhiṭṭhāne patiṭṭhito. |  
 Rucānandā sayāṃ bodhim obhāsentāṃ na ropayi,  
 disvā sayāṃ Kakusandho paggahe dakkhiṇaṃ bhujāṃ. |  
 bodhiyā dakkhiṇaṃ sākhaṃ Rucānandā mahiddhikā  
 buddhassa dakkhiṇaḥatthe ṭṭhāpayitvābhivādayi. |  
 parāmasitvā lokaggo Kakusandho narāsabho  
 adāsi rañño 'bhayassa: imaṃ ṭṭhānamhi ropaya. |  
 yamhi ṭṭhānamhi ācikkhi Kakusandho lokanāyako  
 tamhi ṭṭhānamhi ropesi Abhaya ratṭhavaḍḍhana. | 70  
 patiṭṭhite sirīsabodhimhi bhūmibhāge manorame  
 buddho dhammaṃ adesayi catusaccaṃ saṃhakāraṇaṃ. |  
 pariyoṣāne satasabhaṃ cattālisa sahaṃsiyo  
 abhisamayo manussānaṃ, devānaṃ tiṃsa koṭiyo. |  
 sirīsabodhi Kakusandhassa, Konāgamanassa udumbaro,  
 Kassapassāpi nigrodho tayobodhivihāraṇā. |  
 Sakyaputtassa asamassa bodhi assatthaṃ uttamaṃ  
 āharitvāna ropimsu Mahāmeghavane tadā. |  
 Muṭāsivassa atrajā ath' aññe dasa bhātaro  
 Abhaya Tisso Nāgo ca Utti Mattābhaya pi ca | 75  
 Mitto Sivo Aselo ca Tisso Khīro ca bhātaro,

71. °ecaṃ saṃhakāraṇaṃ G1X, °ecappakāsaṇaṃ A, °ecaṃ sattakāraṇaṃ BG2, °ecappakāsaṇato Z. — 73. tayo bodhim idh' āharuṃ (°raṃ B) ABG2Z, tayobodhivihāraṇā (°rakā N, °ruṇā G1) FG1N. tayobodhivihāraṇaṃ? comp. v. 13. — 74. bodhim? — 76. Sivo AG. — Kīro ca?

- anudevî Anulâ ca Muṭasivassa dhîtarô. |  
 tadâ ca bilayo agâ Laṅkāḍipavaruttamaṃ  
 yadâ abhisitto rājâ Muṭasivassa atrajô  
 etthantare yaṃ gaṇitaṃ vassaṃ bhavati kittakaṃ? |  
 dve satāni ca vassāni chattiṃsa ca saṃvacchare  
 sambuddhe parinibbute abhisitto Devānampiyô. |  
 āgatâ rājaidhhiyo abhisitte Devānampiye,  
 pharati puññatejāni Tambapaṇṇimhi issaro. |  
 ratanākaraṃ tadâ āsi Laṅkāḍipaṃ varuttamaṃ,  
 80 Tissassa puññatejena uggatâ ratanâ bahū. |  
 disvāna ratanaṃ rājâ haṭṭho saṃviggamānaso  
 paṇṇākāraṃ karitvāna Asokadhammassa pāhiṇi. |  
 disvāna taṃ paṇṇākāraṃ Asoko attamano ahū,  
 abhisekaṃ nānāratanam puna pāhesi Devānampiyassa. |  
 vālavijaniṃ uṇhisam chattaṃ khaggañ ca pādukaṃ  
 vethanaṃ sārāpāmaṅgaṃ bhinkāraṃ nandivaṭṭakaṃ |  
 sivikaṃ saṅkhavataṃsaṃ adhovimaṃ vatthakotikaṃ  
 sovaṇṇapātikaṭacehuṃ mahaggaṃ haṭṭhapuñchanaṃ |  
 Anotattodakaṃ kājaṃ uttamaṃ haricandanaṃ  
 85 aruṇavaṇṇamattikaṃ añjanaṃ nāgamāhaṭaṃ |  
 haritakaṃ āmalakaṃ mahaggaṃ amatosadhaṃ  
 satthivāhasataṃ sālīṃ sugandhaṃ sukamāhaṭaṃ  
 puññakammābhiniḍḍattaṃ pāhesi Asokasavhayo. |  
 Laṅkābhisekatisso ca Asokadhammassa pesito  
 abhisitto dutiyābhisekena Tambapaṇṇimhi issaro. |  
 dutiyābhisittaṃ Tissaṃ atikkami tiṃsa rattiyo  
 Mahindo gaṇapāmokkho Jambudipā idhāgato. |  
 kārāpesi vihāraṃ so Tissārāmaṃ varuttamaṃ,  
 patitṭhapesi mahābodhiṃ Mahāmeghavane tadâ, |  
 patitṭhapesi so thūpaṃ mahantaṃ rāmaṇeyyakam,  
 90 akāsi Devānampiyô āramañ Cetiyaṇabbate, |  
 Thūpārāmaṃ akāresi vihāraṃ Tissārāmaṃ,

76. anudevî G1N, adudevî F, ahudevî BG2, āhūd° Z, ahūd° A. — Anulādevî Sivalā ca (comp. 10, 7)? — 77. pilayo N. yadâ ca Vijayo agâ (comp. 6, 19)? — yadâ cābhisitto? — 79. °tejena G1X. — 87. Laṅkābhisekatissassa BG2. Laṅkābhiseke Tisso ca .. pesite? — 88. atikkami Y, atiggayha N, atikkayha F. atikkamma? — 91. Tissaārāmaṃ N, Tissaāgamaṃ F, Tissaārāmaṃ ABG2, Vissaār° G1, Missakārāmaṃ Z. The Tissārāma having been mentioned in v. 89, I propose to read vihāraṃ Issarasamaṇaṃ, comp. Mahāv., p. 119, l. 14; p. 123, ll. 3. 9.

Vessagirīṇ ca kâresi Colakatissanâmakam, |  
tato yojaniko ârâmo Tissarâjena kârīto.  
patitthapesi mahâdânam mahâpelavaruttamam.  
cattârīsam pi vassâni rajjam kâresi khattiyo 'ti. |

Mutasivassa atrajā ath' aññe catubhâtaro,  
Uttiyo dasavassamhi rajjam kâresi khattiyo. |  
atthavassâbhisittassa nibbuto dīpajotako.  
akâsi sarīranikkhepam Tissârâme puratthime. |  
paripunnadvâdasavasso Mahindo ca idhâgato,  
satthivasse paripunne nibbuto Cetiyaṭṭabbate. | 95  
samalamkaritvâna punnaghatam toraṇaṇ ca mālagghiyam  
padīpā ca jalamānā nibbuto dīpajotako |  
rājā kho Uttiyo nāma kūtāgāram varuttamam  
dassaneyyam akâresi, pūjesi dīpajotakam. |  
ubho devā manussā ca nāgā gandhabbadānavā  
sabbeva dukkhitā hutvā pūjesum dīpajotakam. |  
sattāham pūjam katvāna Cetiye pabbatuttame  
ekacce evam āhamsu: gacchāma nagaram puram. |  
ath' ettha vattati saddo tumulo bheravo mahā,  
idh' eva jhāpayissāma Laṅkāya dīpajotakam. | 100  
rājā sutvāna vacanam janakāyassa bhāsato:  
mahāthūpam karissāmi Tissârāmapuratthime. |  
ādāya sakūtāgāram Mahindam dīpajotakam  
nagaram puratthimadvāram pāvisimsu sarājikkā. |  
majjhena nagaram gantvā nikkhamitvāna dakkhiṇe  
Mahāvihāre sattāham mahāpūjam akamsu te. |  
katvāna gandhacitakam ubho devā ca mānussā  
thapayimsu rājuyyāne: jhāpayissāma subbatam. |  
sakūtāgāram gahetvāna Mahindam dīpajotakam  
vihāram padakkhiṇam katvā vandāpesum thūpam uttamam. | 105  
ârāmā puratthimadvārā nikkhamitvā mahājanā

92. yojanikā ârāmā .. kârītā? comp. Mahāv., p. 120, l. 2. — mahāmeghavaruttamam Y, mahāpelavaruttamam N, mahāpelagaruttamam F. Comp. Mahāv., p. 225, l. 15; on p. 202, l. 13 we have the following remark in the Tīkā: „mahāpelabbhattādi paṭhamam saṃghanavakānam dāpayitī attho.“ — 93. dasavassāpi N. dasa vassāni? — 94. Tissârāmapuratthime? comp. v. 101. — 96b. va X, ca Y. — nibbuta \*jotake A2B2. — 97. pūjesi N, pūjesum FZ, pūjetum ABG. — 101. Tissârāmapuratthito XG1. Comp. v. 93; Mahāvamsa, p. 125, l. 5. — 103. dakkhiṇā B, dakkhinā A. — 105. kūtāgāram Y, kūtākāram F.

akamsu sarīranikkhepaṃ bhūmibhāge samantato. |  
 ārūhā citakaṃ sabbe rodamānā katañjali  
 abhivādetvāna sirasā citakaṃ dīpayimsu te. |  
 sadhātum eva tathāsesaṃ jhāyamāno mahāgaṇi.  
 akamsu thūpavaraṃ sabbe ārāme yojanike tadā. |  
 kataṃ sarīranikkhepaṃ Mahindaṃ dīpajotakaṃ  
 Isibhūmīti taṃ nāmaṃ samaññā paṭhamaṃ ahū. |  
 bhāṇavāraṃ sattarasamaṃ.

### XVIII.

Idāni atthi aññe pi therā ca majjhimā navā  
 vibhajjavādā vinaye sāsane pavenipālakā, |  
 bahussutā sīlasampannā obhāsenti mahim imā,  
 dhutaṅgacārasampannā sobhanti dīpalañjake. |  
 Sākyaputtā bahu c' ettha saddhammavamsakovidā.  
 bahunnaṃ vata atthāya loke uppajji cakkhumā,  
 andhakāraṃ vidhametvā ālokaṃ dassesi so jino. |  
 yesaṃ tathāgate saddhā acalā suppatitthitā  
 sabbaduggatiyo hitvā sugatiṃ upapajjare. |  
 ye ca bhāventi bojjhaṅgaṃ indriyāni balāni ca  
 5 satsammappadhāne ca iddhipāde ca kevalaṃ |  
 ariyaṃ atthaṅgikaṃ maggaṃ dukkhūpasamagāmināṃ,  
 chetvāna Maccuno senaṃ te loke vijitāvino 'ti. |

Māyādevī ca kaniṭṭhā sahajātā ekamātukā  
 bhagavantāṃ thanaṃ pāyesi mātā va anukampikā |  
 kittitā agganikkhittā chaḷabhiññā mahiddhikā  
 Mahāpajāpati nāma Gotamī iti vissutā. |  
 Khemā Uppalavannā ca ubho tā aggasāvikā  
 Patācārā Dhammadinnā Sobhitā Isidāsikā |  
 Visākhā Soṇā Sabalā ca Samghadāsī vicakkhaṇā  
 Nandā ca dhammapālā ca vinaye ca visāradā  
 10 etā Jambudīpavhaye vinayaññū maggakovidā. |

107. dīpayimsu te Y, dīpīsu teja G1, dīpīmsu (dīpīsu F) te janā X. —  
 108. jhāpayamānā N, jhāyyamāno F, jhāyamāne Z.

XVIII, 1. therā pi Y. — vibhajjavādī A. — vv. 3—44 are wanting in  
 BG2. — 3. Sākyaputtā N, Saky° YF. Sākyaputtiyā? (or Sākyaputti?  
 see schol. Kacc., p. 186, ed. Senart.) — 10. Soṇā X, Sokā AG, Yokā Z. —  
 Sapaḷā ca YF.

therikā Saṃghamittā ca Uttarā ca vicakkhaṇā  
Hema Pasādapālā ca Aggimittā ca Dāsikā |  
Pheggū Pabbatā Mattā ca Mallā ca Dhammadāsiyā  
etā daharabhikkhuniyo Jambudīpā idhāgatā. |  
vinayaṃ vācayimṣu piṭakaṃ Anurādhapuravhaye  
vinaye pañca vācesuṃ satta c' eva pakaraṇe. |  
Saddhammanandi Somā ca Giriddhi pi ca Dāsiyā  
Dhammā ca dhammapālā ca vinaye ca visāradā |  
dhutavādā ca Mahilā Sobhaṇā ca Dhammatāpasā  
Naramittā mahāpaṇṇā vinaye ca visāradā | 15  
theriyovādakusalā Sātā Kālī ca Uttarā,  
etā tadā bhikkhuniyo upasampannā dīpalaṇjake. |  
abhiññātā ca Sumanā saddhammavaṃsakovidā,  
etā tadā bhikkhuniyo dhutarāgā samāhitā |  
sudhotamanasaṃkappā saddhammavinaye ratā  
visatibhikkhunīsahashehi Uttarā sādhusammatā  
sujātā kulaputtana Abhayena yasassinā. |  
vinayaṃ tāva vācesuṃ piṭakaṃ Anurādhavasvaye  
nikāye pañca vācesuṃ satta c' eva pakaraṇe. |  
abhiññātā ca Mahilā saddhammavaṃsakovidā  
Samantā Kākavaṇṇassa etā rājassa dhītārā | 20  
purohitassa dhītā ca Girikālī bahussutā  
Dāsī Kālī tu dhuttassa dhītaro sabbapāpikā, |  
etā tadā bhikkhuniyo sabbapālī durāsadā  
odātamanasaṃkappā saddhammavinaye ratā |  
visatibhikkhunīsahashehi saha Rohanam āgatā,  
pūjitā naradevena Abhayena yasassinā  
vinayaṃ vācayimṣu piṭakaṃ Anurādhapuravhaye. |

11. 12. Comp. 15, 77. 78. — 11. Hema AGZn, Soma F. Hemā? — Pasādapālā N, Pasādassalā FY. — 12. Sallā YF. — ekādasa bhikkhuniyo? Comp. Mahāvamsa, p. 115, l. 10. — 13. nikāye pañca (comp. vv. 19. 33)? — 14. Saddhammanandi N, Saddhammanavantaṃpa F, Saddhammacandabhā (°hā A) Y. — Naramittā (Narām° F) mahāpaṇṇā Z, Nagamissāma Y. — 18. Uttarā sādhusammatā X, Uttarā sāmasammatā Z, Uttarā sāsammatā (sāsamattā A1) AG. We probably ought to read thus: visatibhikkhunīsahashehi saha ... āgatā. Comp. vv. 23. 25. 32. — pūjitā kulaputtana? (comp. vv. 23. 26. 37.) — 20. dhītaro? — 21. Dāsikālāsāguttassa Y, Dāsikālī tu dhuttassa N, Dāsikālāhu bhuttassa F. — dhītaro sabbapāpikā? — 22. sabbapālī? — 23. As the Bhikkhunis mentioned here lived in Anurādhapura, I believe that we ought to read: Rohanamh[ā] āgatā. Probably these Bhikkhunis came from Rohana to Anurādhapura at the time when



Mahādevī ca Padumā Hemāsā ca yasassinī Unnalā Añjali  
Sumā |

etā tadā bhikkhuniyo chaḷabhiññā mahiddhikā  
 25 soḷasabbhikkhunīsahasseehi saha Saṃghamittāgatā, |  
 pūjitā Tissarājena Devānampiyayasassinā  
 vinayaṃ vācayimsu piṭakaṃ Anurādhapuravhaye. |  
 Mahāsonā ca Dattā ca Sīvalā ca vicakkaṇā  
 Rūpasobhinī appamattā pūjitā Devamānusa |  
 Nāgā ca Nāgamittā ca Dhammaguttā ca Dāsiyā  
 cakkhubhūtā Samuddā ca saddhammavamsakovidā |  
 Sapattā Channā Upālī ca Revatā sādhusammatā  
 etā venayaggīnaṃ aggā Somanadevassa atrajā |  
 Mālā Khemā ca Tissā ca dhammakathikamuttamā  
 30 vinayaṃ tāva vācayimsu paṭhamam apagate bhaye. |  
 Sīvalā ca Mahāruḥā saddhammavamsakovidā  
 pasādikā Jambudīpā sāsanaṃ bahū janā |  
 vīsati bhikkhunīsahasseehi saha Jambudīpāgatā  
 yācitā naradevena Abhayena yasassinā. |  
 vinayaṃ vācayimsu piṭakaṃ Anurādhapuravhaye  
 nikāye pañca vācesum satta c' eva pakaraṇe. |  
 sa-Samuddanāvā devī Sīvalā rājadhītaro  
 visārādā Nāgapālī Nāgamittā ca paṇḍitā |  
 Mahilā bhikkhunīpālā ca vinaye ca visārādā  
 Nāgā ca Nāgamittā ca saddhammavamsakovidā,  
 35 etā tadā bhikkhuniyo upasampannā dīpalañjake |  
 sabbā 'va jātisampannā sāsane vissutā tadā  
 soḷasannaṃ bhikkhunīsahasśānaṃ uttamā dhurasammatā |  
 pūjitā Kuṭikānna Abhayena yasassinā  
 vinayaṃ vācayimsu piṭakaṃ Anurādhapuravhaye. |  
 Cūlanāgā ca Dhannā ca Soṇā ca sādhusammatā  
 abhiññātā ca Saṇhā ca saddhammavamsakovidā |

Abhaya Duṭṭhagāmani, whose father Kākavappa had been king of Rohana, and whose sister was the chief of these Bhikkhunis, transferred his residence to Anurādhapura, after the defeat of Elāra.

24. Unalā YF. — 25. saha Saṃghamittā idhāgatā N. This passage is hopelessly corrupted. The names both of Saṃghamittā and of Devānampiya (v. 26) seem to be out of place here. — 29. venayikānaṃ aggā? — Chandā Y. — 30. apagato Y. — 31. pasādikā CM. — pasādītā Jambudīpe sāsanaṃ bahū jane? — 34. 'samuddanāvā Z. — 38. Dhannā ca N, Dhammā ca F; these words are wanting in Y.

Ganikadhîta mahâpañña Mahâtissâ visâradâ  
 Cûlasumanâ Mahâsumanâ Mahâkâlî ca pañḍitâ |  
 sambhâvitâ kule jâtâ Lakkhadhammâ mahâyasâ,  
 Dîpanayâ mahâpañña Rohane sâdhusammâtâ |  
 abhiññâtâ ca Samuddâ saddhammavamsakovidâ  
 vibhajjavâdi vinayadharâ ubho tâ samghasobhanâ, |  
 etâ c' añña ca bhikkhuniyo upasampannâ dîpalañjake  
 odâtamanasamkappâ saddhammavinaye ratâ |  
 bahussutâ sutadharâ pâpabâhiraḥ ca tâ  
 jalitvâ aggikkhandhâ va nibbutâ tâ mahâyasâ. |  
 idâni atthi aññâyo therikâ majjhimâ navâ  
 vibhajjavâdi vinayadharâ sâsane pavenipâlakâ  
 bahussutâ silasampannâ obhâsenti mahim̐ iman ti. |

40

Sivo ca dasa vassâni rajjam̐ kâresi khattiyo,  
 patitṭhapesi ârâmaṃ vihâraṃ Nagaraṅgaṇaṃ. |  
 Sûratisso dasa vassâni rajjam̐ kâresi khattiyo,  
 kâresi pañcasatârâmaṃ ulâraṃ puññaṃ anappakam̐. |  
 Sûratissam̐ gahetvâna Damilâ Senaguttakâ  
 duve dvâdasa vassâni rajjam̐ dhammena kârayum̐. |  
 atrajo Muṭasivassa Aselo Senaguttake  
 hantvâna dasa vassâni rajjam̐ kâresi khattiyo. |  
 Elâro nâma nâmena Aselaṃ hantvâna khattiyo  
 catutâlisa vassâni rajjam̐ dhammena kârâyi. |  
 chandâgatim̐ agantvâna na dosabhayamohâgatim̐  
 tulâbhûto va hutvâna dhammena anusâsi so. |  
 hemantam̐ pi ca gimhânaṃ vassânam̐ pi na vassati,  
 satatam̐ meggho vassati sattasattâham̐ pi vassati. |  
 tîpi adhikaraṇâni âsi .. vinicchi bhûpati,  
 rattim̐ 'va vassati meggho divâ pana na vassati. |  
 Kâkavannaṃssa yo putto Abhaya nâma khattiyo  
 dasayodhaparivâro, vâraṇo Kaṇḍulo tahim̐, |  
 hanitvâ battimsa rājānaṃ vamsam̐ katvâna ekato,  
 catuvisati vassâni rajjam̐ kâresi khattiyo. |

45

50

bhânavâraṃ atṭhârasamaṃ. mahâvâraṃ nitṭhitam̐.

40. Rohane X, Rosâmano Z, Rosâmane (°ne G) AG. — 41. vibhajja-  
 vâdi? — 44. vibhajjavâdi Y, °dâ X. — obhâseti A, obhâseti GX, obhâ-  
 senti Z. Comp. v. 2. — 45. Sivo BF, Sivo AGZn. — vv. 47. 48 are  
 wanting in YF. — vv. 51—53 are wanting in BG2Z. — 51. vatṭhahi X,  
 vatṭhati (corrected into vassati) G1, vassati A. — 52. ca AFG — X

## XIX.

Pāsādaṃ māpayi rājā ubbedhaṃ navabhūmikaṃ  
anagghikañ catumukhaṃ, pariccāgā tiṇsa koṭiyo. |  
suddhābhūmi thūlaselaṃ mattikaṃ itthakāya ca  
visuddhabhūmikā c' eva ayojālaṃ tato marumpam |  
īsaṣakkarapāsānā atthaaṭṭhalikā silā phalikaṛajātēna dvā-  
dasa, |

etāni bhūmikkammāni kārāpetvāna khattiyo  
bhikkhusaṃghaṃ samodhānetvā cetiyāvattasammiti. |

- Indagutto Dhammaseno Piyadassī mahākathī  
5 Buddho Dhammo ca Saṃgho ca Mittanno ca visārado |  
Anattano Mahādevo Dhammarakkhito bahussuto  
Uttaro Cittagutto ca Indagutto ca paṇḍito |  
Suriyagutto mahānāgo paṭibhānavisārado,  
ete kho cuddasa sabbe Jambudīpā idhagatā. |  
Siddhattho Maṅgalo Sumano Padumo cāpi Sīvalī  
Candagutto Suriyagutto Indagutto ca Sāgaro  
Mittaseno Jayaseno Acalena ca dvādasa, |  
Suppatitthito Brahmā ca Nandisena Sumanadevī ca  
putto mātū pitu c' eva gihibhūtā tayo janā. |  
kārāpesi Mahāthūpaṃ mahāvihāraṃ uttamam  
10 anagghaṃ vīṣati datvā pariccāgo ... |

XIX. vv. 2—4 are wanting in BG2. — 2. mattikā A. — parup-  
paṃ G, parupapaṃ ca Z, marumpam N, badumaṃ F, pari A. We ought  
to read marumbaṃ; comp. Mahāvamsa, p. 169, l. 8 (with the correction,  
p. XXIV); Thūpavamsa (MS. Burnouf 142, fol. kho): „tassopari ayojālaṃ,  
tassopari khigāsavasāmaperehi Himavanta āhaṭṭaṃ sugandhamārumbam.“ —  
3. °pāsāna N, °pāsāna G. — atthaaṭṭhalikā (attha + āli) silā? —  
4. cetiyācattasammiti A, °āvattasammiti Z, °āvattasammiti G, °avatthasammiti F,  
°āvattasammiti N. cetiyāvattha[m] sammitam? comp. Mahāv., p. 172,  
l. 10; p. 173, l. 1. — 5. Mittako (°ke G1) Y, Mittano F, Ttunno (sic, in-  
stead of [Mi]ttunno?) N. Mahāv. Tikā: Mittappa. — 9. Nandiseno. — mātā  
pitā c' eva? Comp. Mahāv. Tikā, fol. tām: „paṭhavikampanādihi acchari-  
yehi vimhito rājā attano samipe ṭhitam paribbhamayadaṇḍakagāhakaṃ amacca-  
puttam tvam koṇāmo tātā 'ti pucchī. ahaṃ Suppatitthitabrahmā nāma mahā-  
rājā 'ti āha. tava pitā ko nāma tātā 'ti vatvā mayham pitā Nandiseno nāma  
mahārājā 'ti vutte, tava mātā kāmā 'ti pucchī. mama mātā Sumanadevī  
nāma mahārājā 'ti āha. tenāhu porānā:

Suppatitthitabrahmā ca Nandiseno Sumanadeviyā  
putto mātā pitā c' eva gihibhūtā tayo janā 'ti.“ —

10. The end of the verse may be written thus: pariccāgaṃ cattāri ca;  
see Mahāv., p. 195, l. 8.

gamikavattaṃ suṇitvā bhikkhusaṃghassa bhāsato  
 adāsi gamikabhesajjaṃ phāsuvihāraṃ .... |  
 bhikkhunīnaṃ vaco sutvā harikāle subhāsitaṃ  
 adāsi c' eva bhikkhunīnaṃ yadicchaṃ rājaissaro. |  
 silākathūpaṃ akāresi vihāraṇ Cetiyaṃpabbate  
 kāresi āsanasālaṃ Jalakaṃ nāma uttamaṃ. |  
 Girināmanigaṇṭhassa vutthokāse tahiṃ kato  
 Abhayagiriṇi paññatti vohāro samajāyatha. |  
 Ālavatto Sābhiyo ca Panayo Palaya-Dāṭhikā  
 cuddasavassaṃ satta māsā pañca rājāno kārāyuraṃ. | 15  
 Saddhātissassāyaṃ putto Abhayo nāma khattiyo.  
 Dāṭhikaṃ Damilaṃ hantvā rajjaṃ kāresi khattiyo. |  
 Abhayagiriṃ patiṭṭhapesi silāthūpaṃ cetiyamantare.  
 dvādasavassaṃ pañca māsāni rajjaṃ kāresi khattiyo. |  
 satta yodhā Abhayassa ārāmaṃ pañca kārāyuraṃ;  
 Uttiyo ca Sāliyo ca Mūlo Tisso ca Pabbato  
 Devo ca Uttaro c' eva ete kho satta yodhino. |  
 vihāraṃ Dakkhinaṃ nāma Uttiyo nāma kārāyi,  
 Sāliyo Sāliyārāmaṃ, Mūlo ca Mūlaāsayaṃ, |  
 Pabbato Pabbatārāmaṃ, Tisso Tissārāmaṃ kare,  
 Devo ca Uttaro c' eva Devāgāraṃ akaṃsu te. | 20  
 Kākavaṇṇassa atrajo Mahātisso mahāpati  
 dinne kathikaṃ katvāna sālikkhetto mahāpati  
 adāsi Summatherassa santacittassa jhāyino. |  
 yantaṃ kathikaṃ katvāna tīni vassaṃ anūnakaṃ  
 mahādānaṃ pavattesi bhikkhu koṭisahassiyo. |  
 katapuñño mahāpuñño Abhayo Dutthagāmaṇi  
 kāyassa bhedaṃ sappañño tusitaṃ kāyaṃ upāgami. |  
 bhāṇavāraṃ ekūnavāsitaṃ.

## XX.

Kākavaṇṇassa yo putto Tisso nāmā 'ti vissuto  
 kārāpesi mahāthūpaṃ Tisso vihāraṃ uttamo. |

11. gamikavattaṃ Y, kamikavattaṃ F, gamikavattakaṃ N. — 12. hāni-kāle N, mārikāle F. I do not understand this word. — 13. silāthūpaṃ A, comp. Mahāv., p. 202, l. 1. — vihāre A. — 14. vutthokāse N, puṭṭho-kāse F, vutthokāse BGZ, vutthokāse A. Comp. Mahāv., p. 203, l. 6. — gato BFGZ, kato AN. — 15. The first two names ought to be Pula-hattho and Bāhiyo. — satta māsāni? satta māsāni? — 17. Abhaya-giri YF. — 22. yante? — bhikkhū ko? — 23. mahāpuñño FY.

vihāraṃ kārāpayati Kallakālena uttamam  
 aññaṃ ca bahu vihāraṃ Saddhātissena kārītaṃ. |  
 caturāsītisahassāni dhammakkhandaṃ mahārahaṃ,  
 ekekaḍḍhamakkhandhassa pūjaṃ ekekaṃ akārayi. |  
 pāsādaṃ ca akārayi manunñāṃ sattabhūmikaṃ,  
 lohīṭṭhakena chādesi Saddhātisso mahāyaso; |  
 Lohapāsādaṃ nāma samaññaṃ paṭhamam ahu.  
 5 kārāpesi kharāpiṇḍam, Mahāthūpe varuttame |  
 hatthipākāraṃ kāresi parivāraṃ manoramam,  
 caturassaṃ ca kāresi talākaṃ tāvakālikam. |  
 atṭhārasāni vassāni rajjam kāresi khattiyo.  
 katvā aññaṃ bahu puññaṃ datvā dānaṃ anappakaṃ  
 kāyassa bhedaṃ sappañño tusitaṃ kāyaṃ upāgami. |  
 Saddhātissassa atrajo Thūlathano 'ti vissuto  
 kārāpesi mahārāmaṃ vihāraṃ Alakandaraṃ.  
 dasāhaṃ ekamāsaṃ ca rajjam kāresi khattiyo. |  
 Saddhātissassa atrajo Lañjatisso 'ti vissuto  
 navavassaṃ chaṃḍasaṃ ca issariyaṃ anusāsi so. |  
 kārāpesi tilaṇcanaṃ Mahāthūpe varuttame,  
 10 paṭiṭṭhāpesi ārāmaṃ Kumbhilādhimanoramam, |  
 kārāpesi Dīghathūpaṃ Thūpārāmapurathito,  
 silākaṇḍuke kāresi Thūpamārāmanamuttame. |  
 Lañjitissamhi uparate kaniṭṭho tassa kārayi  
 rajjam chaḷ eva vassāni Khallāṭanāganāmako. |  
 kam Mahārattako nāma hantvā Khallāṭakaṃ camūpati  
 rajjam kāresi dinekaṃ paduṭṭho akataññuko. |  
 tassa rañño kaniṭṭho tu Vajjagāmanināmako  
 duṭṭhaṃ senāpatim hantvā pañcamāsaṃ rajjam kari. |  
 Pulahatto tu Damilo tīni vassāni kārayi.

XX, 2. Gallakālena ABG, Gallakālenam Z, Kallakālena N, Kallakālena F. Kallakālenam? comp. Mahāv., p. 200, l. 10. — aññaṃ G1X, añña Y. — bahu AB, bahu GFZn. — vihāraṃ G1XZ, vihāra ABG2. — 7. bahum ABG2. — 9. Lañcatisso FG1Z, Lañjatisso N, Lañjitisso, Lañjitisso BG2 (comp. Mah., pp. 201. 202.) — 10. Kumbhilādīm° Z, Kumbhilādīm° A, Kumbhilādhim° BGX. Kumbhilāṭimanoramam? See Mah., p. 201, l. 6. — 12. Lañjitissamhi N, Lañcatisso FG1, Lañjikat° ABG2, Lañjit° Z. — 13. Mahārattako AB, Kammahārattako ZG1, Kammahārattako G2, Kammahārattako F, Kammahārattako N. — Khallāṭabhūpatim ABG2Z. tam Mahārattako nāma hantvā Khallāṭakaṃ camūpati? Comp. Mahāv., p. 202, l. 10; the excellent Mahāvamsa MS. of the India Off. Library (no. 91) reads Mahārattako.



duve vassâni Bâhiyo camûpati rajjam kari. | 15  
 hantvâ tam Panayamâro satta vassâni kârâyi.  
 tam hantvâ Palayamâro satta mâsâni kârâyi. |  
 tam hantvâ Dâṭhiyo nâma duve vassâni kârâyi.  
 ete pañca Damilajâtâ antarikâ ca bhûpati  
 satta mâsâni cuddasa vassâni kârâyum rajjam. |  
 Vattagâmani mahârâjâ âgantvâna mahâyasô  
 Dâṭhikam Damilam hantvâ sayam rajjam akârâyi. |  
 Vattagâmani Abhayo so evam dvâdasa vassâni  
 pañcamâsesu âdito râjâ rajjam akârâyi. |  
 piṭakattayapâliṇ ca tassâ atthakatham pi ca  
 mukhapâṭhena ânesum pubbe bhikkhu mahâmati. | 20  
 hanim disvâna sattânam tadâ bhikkhu samâgatâ  
 ciratthitattam dhammassa potthakesu likhâpayum. |  
 tass' accaye Mahâcûli Mahâtisso akârâyi  
 rajjam cuddasa vassâni dhammena ca samena ca. |  
 saddhâsamppanno so râjâ katvâ puññâni nekadhâ  
 catuddasannam vassânam accayena divam agâ. |  
 Vattagâmanino putto Coranâgo 'ti vissuto  
 rajjam dvâdasa vassâni coro hutvâ akârâyi. |  
 Mahâcûlissa yo putto Tisso nâmâ 'ti vissuto  
 rajjam kâresi dîpamhi tîpi vassâni khattiyo. | 25  
 Sîvo nâma yo râjâ Anulâdeviyâ samvasi,  
 ekavassâṇ ca dvemâsam issariyam anusâsi so. |  
 Vatuko nâma yo râjâ Damilo aññadesiko  
 ekavassâṇ ca dvemâsam issariyam anusâsi so. |  
 Tisso nâmâsi so râjâ katthabhatîti vissuto,  
 ekavass' ekamâsâṇ ca rajjam kâresi tâvade. |  
 Niliyo nâma nâmena Damilarâjâ 'ti vissuto  
 kâresi rajjam temâsam issariyam anusâsi so. |  
 Anulâ nâma sâ itthi hanitvâna naruttame  
 catumâsam Tambapannimhi issariyam anusâsi sâ. | 30  
 Kuṭikannâtisso nâma Mahâcûlissa atrajo

17. antarikâ ca bh° ABGR, antanikâ va bh° F, anantarikâ ca bh° CMn. antarikâ camûpati? — 19. °mâsesu FY, °mâsehi N. — 20. °katham pi ca XG, °kathâni ca M, °katâni ca GR, °kathâ pi ca AB. bhikkhû mahâmati! — 21. bhikkhû! — 26. Sivo AC. — S° ca (or: 'ti) nâma? — so Y. — 27°. so AZ. — 30°. sâ BFGZn, yâ A and the stanza of the Porāṇa, Introd., p. 6.

uposathagharam kâresi vihâre Cetiyapabbate, |  
 gharassa purato kâresi silâthûpam manoramam,  
 ropesi bodhim tatth' eva, mahâvatthum akârayi. |  
 bhikkhunînam dadatthâya jantâgharam akârayi,  
 Padumassare ca uyyâne pâkârañ ca akârayi, |  
 nagarassa gopanatthâya parikhamañ khanâpesi so,  
 pâkârañ ca akâresi sattahattham anûnakam. |  
 Khemam va Duggam gañhâpesi talâkam vatikâlikam,  
 Setuppalâdi gañhâpesi Vappakâlam manoramam.  
 35 dvevisati ca vassâni rajjam kâresi khattiyo. |  
 bhânavâram vîsatimam.

## XXI.

Kuṭikapaṇṇassa atrajo Abhaya nâma khattiyo  
 Mahâthûpavare ramme sayam dassanam âgami. |  
 khinâsavâ vasi pattâ vimalâ suddhamânasâ  
 sajjhâyanti dhâtugabbhamhi pûjanatthâya gañhati. |  
 râjâ sutvâna sajjhâyam dhâtugabbhe manorame  
 thûpam padakkhiṇam katvâ catudvâresu nâddasa. |  
 samantato namassitvâ narindo sajjhâyam uttamam  
 iti râjâ vicintesi: sajjhâyam tattha gañhati? |  
 catudvâre na gañhati, bahiddhâpi na gañhare,  
 5 anto pi dhâtugabbhasmim sajjhâyam gañhanti pesalâ. |  
 aham pi datthukâmo 'mhi dhâtugabbham varuttamam

33. atthâya AZB2G2, adatthâya B1G1F, dadatthâya N. tad(â) atth-  
 âya? — 35. setuppalâdim AB. — vappamâlam Z. — I conjecture:

Khemam ca Duggam khanâpesi (or: gañhâpesi? see 22, 64)  
 talâkam tâvakâlikam,

Setuppalavâpim khanâpesi (gañhâpesi?) Vappakâlim ma-  
 noramam.

Comp. 21, 17; 20, 6; Mah., p. 210, l. 10.

XXI, 1. saṅgham dassanam âgami? comp. v. 6; 13, 15. —  
 2. sajjhâyam dhâtug°? — „gañhati“ is said here and at v. 4 metri  
 causa instead of „gañhanti“. Comp. Therigâthâ (Phayre MS., fol. 5a):

„ko nu te idam akkhâsi ajânantassa ajânato?“

Samy. Nikâya (Phayre MS. vol. I, fol. ku):

„akkheyyasaññino sattâ akkheyyasmim patitthitâ,

akkheyyam apariññâya yogam âyanti maccuno,

akkheyyam ca pariññâya akkhâtâram na maññati.“ —

4. tattha X, tassa Y. kattha? — 5a. gañhanti?

sajjhāyam pi suñissāmi bhikkhusamghaṇ ca dassanaṃ. |  
 rañño samkappam aññāya Sakko devānam issaro.  
 pāturaḥū dhātugabbhasmiṃ there hi ajjhabhāsatha: |  
 rājā bhante datṭhukāmo dhātugabbhassa dassanaṃ.  
 saddhānurakkhanatthāya dhātugabbhaṃ nayimsu te. |  
 disvā dhātugharaṃ rājā vedajāto katañjali  
 akāsi dhātusakkāraṃ mahāpūjā ca sattāhaṃ. |  
 madhubhaṇḍapūjaṃ kāresi sattakkhattuṃ varuttamaṃ,  
 akāsi sabbapūjaṇ ca sattakkhattuṃ anagghikaṃ, | 10  
 aññaṃ pūjaṇ ca kāresi sattakkhattuṃ yathārahaṃ,  
 sattakkhattuṃ ca kāresi dīpapūjaṃ punappunaṃ, |  
 pupphapūjaṃ akāresi sattakkhattuṃ manoramaṃ,  
 pūritajalapūjaṃ sattāhaṃ dakapūjaṇ ca sattāhaṇi. |  
 pavālamayaajālaṇ ca kārāpesi anagghikaṃ  
 Mahāthūpe paṭimukka cīvaram iva pārutaṃ. |  
 dāhaṃ katvā dīpadaṇḍaṃ thūpapādasamantato  
 sappinālīṇ ca pūretvā dīpaṇ jalāpesi sattadhā. |  
 telanālīm pūretvā thūpapādasamantato  
 teladīpaṇ jalāpesi cuddasakkhattuṃ punappunaṃ. | 15  
 gandhodakena pūretvā kilañjaṃ katvāna matthake  
 pattharetvā uppalahatthe sattakkhattuṃ akārayi. |  
 thūpassa pacchimokāse talāke Khemaṇāmake  
 yojetvā yantakaṃ tattha udakapūjaṃ akārayi. |  
 samantā yojanaṃ sabbam kusumānaṇ ca ropayi,  
 akāsi pupphagumbaṇ ca Mahāthūpe varuttame. |  
 makulapupphitaṃ pupphaṃ samānetvāna khattiyo  
 akāresi pupphagumbaṃ cuddasakkhattuṃ punappunaṃ. |  
 nānāpupphaṃ samocitvā sāliṇḍaṃ sahapākāraṃ  
 pupphathambhaṃ kāretvāna sattakkhattuṃ punappunaṃ. | 20  
 ... addasa nānārūpaṃ vicitrakaṃ

7. there hi X, there ti G, there AB, therānaṃ Z. — 8. saddhānu-  
 rakkhapaṇḍatthāya C. te XG1, tam Y. — 9. mahāpūjaṇ ca N, mahāpū-  
 jāni Z. — 10<sup>b</sup>. sabbapūjaṃ ABG2Z, gabbhapūjaṃ G1X. sappipūjaṃ? —  
 11. añjanapūjaṃ ca kāresi? Comp. Mahāv., p. 212, l. 2. — 12. thūpa-  
 pūjaṃ G1X. — ekapūjaṃ Y, dakapūjaṃ X. — 13. paṭimukkaṃ? — pā-  
 rutaṃ N, pāruto AFG1Z, pārutā BG2. — 16. pattharivā AZ. — 17. Tissa-  
 nāmake ABG2Z. — dakapūjaṃ N. — 18. kusumāni (which may be the  
 correct reading) ABG2, kusumānaṃ FG1Z, kusumāgaṃ N. — akāresi N. —  
 19. makulap° G1X, vakulap° Y. — akāsi FY. — 20. samocinitvā Z.

... akâsi samânarûpâni khattiyo. |  
 sudhâkammaṃ akâresi Mahâthûpe varuttame.  
 abhisekaṃ karitvâna akâsi sudhâmaṅgalaṃ. |  
 Sakyaputto mahâvîro assatthadumasantike  
 sabbadhammapaṭividdho akârâyi anuttaro. |  
 ðhito Meghavane ramme yo rukkho dîpajotano  
 taṃ bodhim pi abhisekaṃ khattiyo akâsi sinanaṃ. |  
 vassaṃ vutthâ pavâresuṃ bhikkhusaṃghasukhâvahâ,  
 25 pavâraṇânuggahâya pavâraṇadânaṃ akâsi so. |  
 adâsi candanaṃ dânaṃ bhikkhusaṃghe gaṇuttame,  
 balabheriṇ ca adâsi Mahâthûpe varuttame. |  
 laṅkâmadamadâ c' eva seṭṭhakanâṭanâṭakâ  
 sabbesaṃ saṃkharitvâna Mahâthûpe adâsi so. |  
 visâkhamâse puṇṇamâyam sambuddho upapajjatha,  
 taṃ mâsaṃ pûjanatthâya aṭṭhaviṣati akârâyi. |  
 Mahâmeghavane ramme Thûpârâme varuttame  
 kâresi uposathâgâraṃ ubhoviḥâramantare. |  
 akâ aññaṃ bahuṃ puññaṃ dânaṃ câpi anappakaṃ,  
 30 aṭṭhaviṣati vassâni rajjaṃ kâresi khattiyo. |  
 Kuṭikaṇṇassa yo putto Nâganâmo 'ti khattiyo  
 kâresi ratanamayaṃ iṭṭhakâdiṃ varuttame, |  
 dhammâsanaṃ ca sabbattha Ambatthalathûpamuttame.  
 giribhaṇḍagahaṇaṃ nâma mahâpûjaṃ akârâyi. |  
 yâvatâ Laṅkâdîpamhi bhikkhû atthi supesalâ  
 sabbesaṃ cîvaraṃ datvâ bhikkhusaṃghe gaṇuttame,  
 dvâdasâni so vassâni rajjaṃ kâresi khattiyo. |  
 Mahâdâṭhikassa putto Âmaṇḍagâmani nâma Abhaya iti  
 vissuto

21. samânar° X, sammâni r° G1Z, sabbâni r° G2B, sammâr° A. —  
 22. akâresi ABG2, ca kâresi Z, karissanti XG1. — vv. 22<sup>b</sup>—28 are wanting  
 in B. — subham° N, sudhâm° F, thûpaṃ° Z, maṅgalaṃ AG. Comp. Mahâv.,  
 p. 212, l. 7. — 23. pakâsesi Z. akârâyi is corrupted; at 13, 50 we have  
 instead of it: „buddho âsi“. — 24. ðhite N, piṭṭhito (°te M) AFGZ.  
 — yo F, gho AGZn. — dîpajotako AZ. — sinanaṃ N, dhinnâmanam  
 (°taṃ A) AFG, bhûpati Z. sinâpanam? — 25. bhikkhusaṃghâ su-  
 khâvahâ? — pavâraṇad° C. — adâsi Z. — 27. laṅkâmadamadâ Y, laṅ-  
 kâmadadasadâ F. Comp. 6, 69. V. 27<sup>b</sup> seems to be a conglomeration  
 of fragments of two different verses, the first beginning (comp. 6, 69):  
 „sabbe saṃ[ghaṃ]...“ — 28. vesâkhamâse. — 31. iṭṭhakâdiṃ N, °di  
 YF. — 32. girigaṇḍigahanaṃ F, giribhaṇḍikaṃ BG2, giribhaṇḍikakaṃ Z, giri-  
 gaṇḍikakaṃ G1, giriṃ bhaṇḍikaṃ A. Comp. Mahâv., p. 214, l. 2. — 34. °nâ-  
 mako Y.

khanâpesi udapânaṃ Gāmeṇḍitalākam pi ca, |  
 Rajatalenaṃ kâresi, thûpassa rajatâmayam  
 chattâtichattam kâresi Thûpârâme varuttame, | 35  
 Mahāvihāre Thûpârâme ubhopāsādamuttame  
 bhaṇḍāgāraṃ akâresi bhaṇḍalenaṃ ca sabbaso, |  
 māghatāṇ ca akâresi Tambapaṇṇitale pi ca.  
 nava vass' aṭṭha māsāni rajjam kâresi khattiyo. |  
 tass' eva kaniṭṭhako rājā Kanirajānū 'ti vissuto  
 paripunnatīṇi vassāni rajjam kâresi khattiyo. |  
 Āmaṇḍagāmaniputto Cūlābhayo 'ti vissuto  
 patitṭhāpesi so rājā Gaggarārāmaṃ uttamam. |  
 rajjam kâresi vass' ekaṃ Cūlābhayo mahīpati.  
 Sīvalī nāma sā itthi Revatī iti vissutā | 40  
 catumāsam rajjam kâresi rañño Āmaṇḍadhītarō.  
 Āmaṇḍabhāgineyyo tu Sīvalim apanīya tam |  
 Ilanāgo 'ti nāmena rajjam akārayi pure.  
 Ilanāgo nāma rājā sunitvā kapijātakam |  
 Tissadūratalāke ca khanāpesi arindamo.  
 chahi vassehi so rajjam kâresi dipalañjake. |  
 Sīvo 'ti nāma nāmena Candamukho 'ti vissuto  
 akāsi Manikārāmaṃ vihāre Issaravhaye. |  
 tassa rañño mahesī ca Damilādevīti vissutā  
 tañ ñeva gāme attano vaṭṭam adāsi ārāme.  
 satta mās' aṭṭha vassāni rajjam kâresi khattiyo. | 45  
 Tisso ca nāma so rājā Yasalālo 'ti vissuto  
 satta mās' aṭṭha vassāni rājā rajjam akārayi. |  
 dvārapālassa atrajo Subharājā 'ti vissuto  
 kārāpesi Subhārāmaṃ Villavihāraṃ manoramam, |  
 parivenāni kâresi attanāmena samakam.  
 chamhi vassamhi so rājā issariyam anusāsi so. |  
 bhāṇavāraṃ ekavīsatiṃ.

34. pi ca ABG2, ca kārāyi Z, iva G1, idha X. — 36. bhaṇḍagharāṃ  
 (instead of bhaṇḍalenaṃ) X. — 38. tasveva kaniṭṭhako N, Tisso nāma so  
 (yo C) YF. — 41. I believe that dhitaro ought to be corrected into dhi-  
 tikā which looks very much like it in Burmese characters. — 44. Mani-  
 kārāmaṃ Mn, Maṇik' ABCGR, Saṇik' F. Manikārāgāmaṃ? Comp.  
 Mahāv., p. 218, l. 9. — 45<sup>b. c</sup> is wanting in BG2. — taññeva gāme N,  
 taññevagāme F, taññekome AG1Z. — vaṭṭam F, vatṭam N, vannaṃ A, vaṇ-  
 ṇam G1Z. — 47. Mahāv.: Vallivihāraṃ. — 48. samakam YF, sāmakaṃ N.  
 — chahi AZ, chamhi BGX. — vassehi C. chahi vassehi? comp. v. 43.



## XXII.

Vasabho nâma so rājā vihāre Cetiyapabbate  
 dasa thûpâni kâresi kittiphalavaruttame. |  
 Issariye nâma ârâme vihâraṃ ca manoramaṃ  
 kâresi uposathagharaṃ dassaneyyaṃ manoramaṃ. |  
 balabheriṇ ca kâresi Mucelaṃ vihâraṃ uttamaṃ.  
 sampatte tîṇi vassâni chaḷâni cîvaram adâ. |  
 sabbattha Laṅkāḍīpasmim ârâme santi jîṇṇake,  
 kâresi sabbattha âvâsaṃ dhammikapûjaṃ mahârahaṃ. |  
 cetiyagharaṃ kâresi Thûpârâme varuttame.  
 5 kâresi pûjayi rājā catucattâlisa anûnakaṃ. |  
 Mahāvihāre Thûpârâme vihāre Cetiyapabbate  
 paccekâni sahasâni teladīpaṇ jalâpayi. |  
 Mayantiṃ Rājuppalavâpiṃ Vahaṃ Kolambanâmakam  
 Mahânikkhaṇavattivâpiṃ Mahârâmettim eva ca |  
 Kehâlaṃ Kâlīvâpiṇ ca Jambuṭiṇ Cāthamaṅgaṇaṃ  
 Abhiṇvaddhamânaṇaṇ ca icc ekādasa vapiyo. |  
 dvādasa mâtikaṇ c' eva subhikkhatthaṃ akârāyi.  
 puññaṃ nânāvidhaṃ katvâ pakāraṃ parikhaṃ pure, |  
 dvârattālaṃ akârāyi, mahāvattthuṇ ca kârāyi.  
 10 tahiṃ tahiṃ pokkharāṇi khaṇâpesi nagare pure, |  
 ummaggena pavesayi udakaṃ rājakuṇjaro.  
 catucattâlisa vassâni rajjaṃ kâresi issaro 'ti. |  
 Vasabhassa atrajo putto Tisso 'ti vissuto  
 âraṃ Maṅgalaṇâmakam kârâpesi mahîpati.  
 kâresi rajjaṃ dīpasmim tîṇi vassâni tāvade 'ti. |  
 Tissassa atrajo putto Gajâbhukagâmani  
 kârâpesi mahâthûpaṃ Abhâyârâme manorame. |

XXII, 1. kittipālo v° BG2, kittipalav° AG1. Possibly we should correct: Cittalakūṭe varuttame. Comp. Mahāv., p. 221, l. 2. — 3. chaḷāni ABFZ, chaḷāni G, [chaḷā]ṇaṃ N. A chacīvaraṃ instead of the ticiyara is mentioned in the Mah., p. 229, l. 6. — 4. santi Y, panti X. saṃkharī? — 5. pūjāyo? — 7. Mayenti A, Mayanti BG1, Yanti ZG2, Cayantiṃ N, Vassanti F. — Kolambagāmakam, Mahāv. and Mahāv. Tikā. — Mahānikkavattivâpiṃ ca A, Mahānikkavidhivâpiṃ Mahāv. — Mahârâmettim X, Mahâmettiyaṃ Y, Mahâgāmadvīṃ Mahāv. — 8. Kolvāsaṃ Mahāv. — Jambūḍiṇ F, Jambuṭiṇ G1N, Jambuṭiṇ Z, Jambutthaṃ B, Jambuvīṃ A. Cambuddhiṃ Mahāv. — Vātamaṅgaṇaṃ Mahāv. — 9. parikkhāpakāraṃ pure Y, parinapākāraṃ pure F.

mâtattham Gâmaninâmaṃ talâkaṃ kâresi nâyako,  
 kârâpesi ca ârâmaṃ Rammakaṃ nâma issaro.  
 dvevîsati vassâni dîpe rajjam akârayîti. |  
 Mahallanâgo 'ti nâmena Tâmbapaṇṇimhi issaro  
 Sâjjilakandakârâmaṃ, dakkhiṇe Goṭapabbataṃ, | 15  
 Dakapâsânaârâmaṃ, vihâraṃ Sâlipabbataṃ  
 kârâpesi Tanaveliṃ, Rohane Nâgapabbataṃ. |  
 ârâmaṃ Girisâlikam kârâpesi vinâyako.  
 chavassaṃ rajjam kâretvâ gato so âyusamkhaye 'ti. |  
 Mahallanâgassa yo putto Bhâtutisso 'ti vissuto  
 Mahâmeghavanuyyânaṃ kârâpanatthâya issaro |  
 parikkhepesi parikkhepaṃ pâkâraṃ dvârattâlakam  
 kârâpesi ca so râjâ ârâmaṃ Varanâmakam. |  
 Gâmanim nâma talâkaṃ khanâpetvâ vinâyako  
 pâdâsi bhikkhusamghassa Bhâtutisso vinâyako. | 20  
 khanâpesi talâkaṃ taṃ Randhakaṇḍakanâmakam,  
 kâresi' uposathâgâraṃ Thûpârâme manorame. |  
 mahâdânaṃ pavattesi bhikkhusamghe vinâyako  
 catuvîsati vassâni rajjam dîpe akârayîti. |  
 tassa kaniṭṭho nâmena Tisso iti suvissuto  
 kâresi' uposathâgâraṃ Abhayârâme manorame. |  
 kâresi dvâdasattâhânaṃ Mahâvihâramuttame,  
 vihâraṃ kâresi so thûpaṃ Dakkhinârâmasavhaye, |  
 tato aññaṃ bahu puññaṃ kalyâṇe buddhasâsane.  
 attâhârasâni vassâni issariyaṃ akârayîti. | 25  
 Tissassa atrajo putto râjârahâ dve bhâtukâ  
 rajjam kâresu dîpamhi tîṇi vassâni nâyakâ. |  
 Vaṅkanâsikatisso tu Anurâdhapure rajjam  
 tîṇi vassâni kârâyi puññaṃ kammânurûpavâ. |  
 Vaṅkanâsikatissassa accaye kârâyi suto

14. mâtattham N, yatthâva FGZ, yatthâ ca AB. Comp. Mahāv., p. 223, l. 9. — 15. Sâjjilakaṇḍakârâmaṃ N, Pajilakandak° F, Sâjjilakandhak° BG. Mahāv.: Pejalaka. — Goṭapabbataṃ X, Goṭapabbataṃ G1, Koṭip° BG2. Mahāv.: Golap° A, Holakapabbate Z. — 16. Mahāv.: Naceli. — 17. Girisâlikam F. Mahāv.: Antogiririhâlikam. — 18. Âhutisso Y. — Bhavaraṇ° F. Gavaraṇ°? Comp. Mahāv., p. 224, l. 10. — 21. Rannakapaṇḍakanâmakam F, Rannakaṇḍakan° B, Rattakaṇḍakan° A, Rannakaṇḍakan° G, Rannakaṇḍakan° Z. — 24. dvâdasattâhâne A, comp. Mahāv., p. 225, l. 6. — 25. bahum A. — 26. atrajâ puttâ? — vv. 27—31 are wanting in N.

- rajjam dvāvisa vassāni Gajābāhukagāmani. |  
 Gajābāhuss' accayena pasuro tassa rājino  
 rajjam Mahallakanāgo chabbassāni akārayi. |  
 Mahallanāgass' accayena putto Bhātikatissako  
 30 catuvisati vassāni Laṅkārajjam akārayi. |  
 Bhātikatissaccayena tassa kaniṭṭha-Tissako  
 atthārasa samā rajjam Laṅkādiṭṭhe akārayi. |  
 Kaniṭṭhatissaccayena tassa putto akārayi  
 rajjam dve yeva vassāni Khujjanāgo 'ti vissuto. |  
 Khujjanāgakanitṭho tam rājā ghātiya bhātikam  
 ekavassam Kuṇjanāgo rajjam Laṅkāya kārayiṭi. |  
 Sirināgo laddhajayo Anurādhapure vare  
 Laṅkārajjam akāresi vassān' ekūnavīsati. |  
 Sirināgo nāma nāmena Mahāthūpaṃ varuttamaṃ  
 35 pūjesi ratanamālena, chattaṃ thūpe akārayi. |  
 kāresi posathāgāraṃ Lohapāsādaṃ uttamaṃ,  
 ūnavīsati vassāni rajjam kāresi khattiyo 'ti. |  
 Sirināgassa atrajo Abhayo nāma mahāpati  
 adāsi bhikkhusaṃghassa dvesatasahassarūpiyā. |  
 pāsāṇavedim akāsi mahābodhivaruttame.  
 dvāvisa vassāni rājā issariyaṃ anusāsi so 'ti. |  
 tassa kaniṭṭho rājā tu Tissako isi vissuto  
 Abhayārāme Mahāthūpe kāresi chattaṃ uttamaṃ, |  
 Mahāmeghavane ramme Abhayārāme manorame  
 40 akāsi suvaṇṇathūpaṃ ubhoviḥāramuttame. |  
 sutvā gilānasuttantaṃ Devatherassa bhāsato  
 adāsi gilānabhesajjam pañcāvāsaṃ varuttamaṃ. |  
 rattiṃ acchariyaṃ disvā āramaṃ Dassamāliniṃ,  
 mahābodhimanorame dīparūpe patitṭhasi. |  
 tassa raṇṇo tu vijite dīpanti akappiyaṃ bahum,  
 vittaṇḍavāde dīpetvā dūsesum jinasāsaṇaṃ. |  
 disvāna rājā pāpabhikkhu dūsentam jinasāsaṇaṃ

28. dvāvisati BGZ. — 29. pasuro Z, payuro F, sapasuro ABG. sa-  
 suro? — 33. rājā ABG2Z, rāja G1, rājam N, bhajam F. — Kuṇjanāgo  
 G1Zn, Kuṇcanāgo F, Khujjanāgo A, Kujjanāgo BG2. — 37. rūpiyaṃ A.  
 — vv. 42. 43 are wanting in BG2Z. — 42. rattiṃ acch° N, rattinicch° F,  
 vārassa acch° AG. — Dīpamāliniṃ N, Dassamāliṇi ('ni F) AFG. — dīpa-  
 rūpe ('ruse F) X, disarūpe AG. — patitṭhayaṃ A, patitṭhasi GX. pati-  
 tṭhayaṃ? — 43. cīpanti AG, dīpanti X. dīpenti? — 44. °bhikkhuṃ Mn.  
 °bhikkhū? — dūssente A, dūssente BG2, dūsentam G1Zn, dūsentam F.

Kapilāmaccam ādāya akāsi pāpaniggaham. |  
 vitandavādam madditvā jotayitvāna sāsanaṃ  
 Hatthapaṇḍhihi pāsānaṃ adā Meghavanodanaṃ.  
 dveṇisati tu vassāni rajjaṃ kāresi issaro 'ti. | 45  
 Tissassa atrajo putto Sirināgo 'ti vissuto  
 rajjaṃ kāresi dīpamhi dve vassāni anūnakaṃ. |  
 mahābodhissa sāmantaṃ pākāraṇā cāta maṇḍapaṃ  
 akārayi pāsādikaṃ Sirināgavhayaṃ ayaṃ. |  
 Asaṅgatisso 'ti nāmena Mahāthūpe varuttame  
 sovaṇṇamayāni chātāni kāresi thūpamatthake. |  
 maṇimayaṃ sikhāthūpaṃ Mahāthūpe varuttame  
 tassa kammaṃ nissande pūjā kāresi tāvade. |  
 Andhakavindasuttantaṃ Devatherassa bhāsato  
 catudvāre dhuvayāguṃ paṭṭhapesi arindamo. | 50  
 Vijayakumārako nāma Sirināgassa atrajo  
 pituno accaye rajjaṃ ekavassaṃ akārayi. |  
 rajjaṃ cattāri vassāni Saṃghatisso akārayi,  
 Mahāthūpamhi chātāṃ so hemakammaṇ ca kārāyi. |  
 Saṃghabodhi nāma nāmena rājā āsi susilavā,  
 dve vassān' eva so rājā rajjaṃ kāresi khattiyo. |  
 ramme Meghavanuyyāne dhuvayāguṃ arindamo  
 paṭṭhapesi salākaggāṃ Mahāvihāramuttame. |  
 Abhaya nāma nāmena Meghavaṇṇo 'ti vissuto  
 kāresi silāmaṇḍapaṃ Mahāvihāramuttame. | 55  
 padhānabhūmiṃ kāresi Mahāvihārapacchato,  
 kāresi bodhiparivāraṃ silāvedim anuttamaṃ, |  
 silāparikhaṇ ca kāresi toraṇaṇ ca mahārahaṃ,  
 kāresi silāpallaṅkaṃ mahābodhigharuttame. |  
 uposathaghaṃ kāresi Dakkhinārāmaṃ antare.  
 adāsi so mahādānaṃ bhikkhusaṃghaṇuttame. |

45. vetullavādam Y (except G1). This may be the correct reading (see Mahāv., p. 227, l. 6). — Hatthapaṇḍhihi N; Hatthapaṇḍhi F, Hatthipannhihi (°nḍhi M) Z, Hatthipaṇḍhihi (°ṇḍhi B) ABG. — pāsānaṃ B, sāsanaṃ F, bālānaṃ N. Hattha- (or: Satta-) paṇḍikaṃ pāsādaṃ? comp. Mahāv., p. 226, l. 11. — 47. cātha? — I give this stanza according to N, the reading of which is confirmed by Mahāv., p. 228, ll. 8. 9. YF (instead of the whole stanza): panakaṃ (patakaṃ Z; F omits this word) pākāraṃ ca saṃmaṇḍapaṃ akārayi pāsādikaṃ. — 48\* is wanting in N. — Asaṃgatisso BG. Read: Saṃghatisso. — 52<sup>b</sup> is wanting in YF. — 57. mahābodhi-varuttame AB G2Z, °garuttame G1.

- katvâ rājagharaṃ rājā mahāvattthūṃ manoramaṃ  
 bhikkhusaṃghassa datvāna pacchā rājā paṭiggahi. |  
 vesākhapūjaṃ kāresi rājā Meghavane tadā.  
 60 terasāni hi vassāni issariyaṃ akāsi so 'ti. |  
 atrajo Meghavaṇṇassa Jetṭhatisso mahīpati  
 rajjaṃ kāresi dīpamhi Tambapaṇṇimhi issaro. |  
 maṇiṃ mahagghaṃ pūjesi Mahāthūpe varuttame.  
 katvāna lohapāsādaṃ pūjetvā maṇiṃ uttamaṃ |  
 Maṇipāsādo 'ti paṇṇattiṃ kārāpesi narāsabho.  
 kārāpetvāna ārāmaṃ Pācīnatissapabbataṃ |  
 pādāsi bhikkhusaṃghassa narindo Tissasavhayo.  
 Ālambagāmatalākaṃ gaṇhāpetvā mahīpati |  
 atṭha saṃvaccharaṃ pūjaṃ kārāpesi narāsabho.  
 65 rajjaṃ kāresi so rājā dasa vassāni Tambapaṇṇike. |  
 Jetṭhatissaccaye tassa Mahāsena kanitṭhako  
 sattavisati vassāni rājā rajjaṃ akārayi. |  
 tadā so rājā cintesi sāsane dvīsu bhikkhusu  
 ke dhammavādino bhikkhū ke ca adhammavādino, ke lajjī  
 ke alajjino? |  
 vicinetvā imaṃ atthaṃ gavesanto lajjipuggale  
 addasa pāpake bhikkhū assamaṇe paṭirūpake. |  
 pūṭikunapasadise vattaṃ va nīlamakkhike  
 asante assamaṇake addasa paṭirūpake |  
 Dummittaṃ Pāpasaṇaṃ ca aññe ca alajjipuggale;  
 70 upento pāpake bhikkhū atthaṃ dhammaṃ ca pucchi so. |  
 Dummitto Pāpasaṇo ca aññe ca alajjipuggalā  
 rahogatā mantayanti dūsanatthāya subbate. |  
 ubhosamaggabhāviyaṃ anuññātaṃ Kumārakassape  
 akappiyaṃ ti dīpesuṃ dussilā mohapārutā. |  
 Chabbaggiyānaṃ vatthusmiṃ ananuññātaṃ dantavattakaṃ

64. As to „gaṇhāpetvā“ (or „khanāpetvā?“) comp. 20, 34. 35. —  
 68. vicinetvā ABG2, viriyetvā F, vicinetvā G1Zn. vicinitvā? — paṭirū-  
 papake (sic) N, [paṇhāpaṭidūsake [„pa“ is expunged] F, pake G1, pāpake  
 ABG2, pāpakāṇike Z. — 69. vattaṃ va Y, vattava N, cattaṃ ca F. —  
 72. ubhosamaggabhāviyaṃ N, ubhosamaggaṃ bhāviyaṃ F, ubhosamaggaṃ  
 vibhaviyaṃ Y. The way for correcting these words is shown by the Ma-  
 hāv. Ṭikā, fol. 91: „Kumārakassapavatthumhi (Mahāvagga, I, 75) anuññātaṃ  
 gabbhamāseṇa paripuṇṇavisativassūpasampadaṃ pi na vattatīti.“ I therefore  
 conjecture: upasampadaṃ gabbhaviyaṃ (or: °vise). — 73. anuññā-  
 taṃ Y. — dunnivatthakaṃ (°ttakaṃ BG) Y, dāntavattakaṃ X. The reading



anuññātan ti dīpesuṃ alajjī dantaṇṇikā. |  
 imaṇ c' aññaṃ bhikkhū atthaṃ aññe bahu akāraṇe  
 adhammo iti dīpesuṃ alajjī lābhahetukam. |  
 asādhusaṃgamen' eva yāvajjīvaṃ subhāsubhaṃ  
 katvā gato yathākammaṃ so Mahāsenabhattapāti. |  
 tasmā asādhusaṃsaggaṃ ārakā parivajjiya  
 ahiṃ vāsivisaṃ vāsi kareyy' atthahitaṃ bhava 'ti. |

75

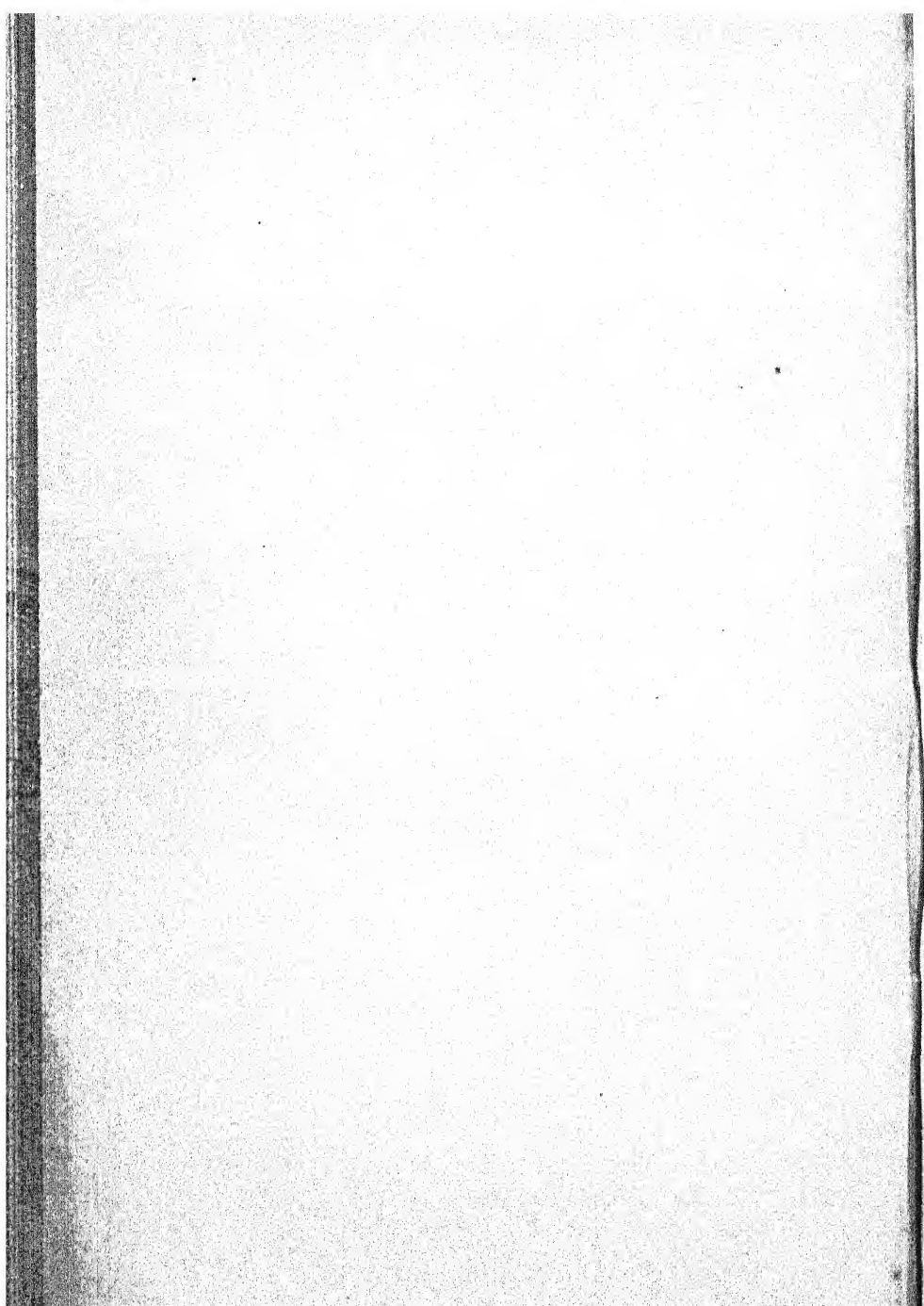
Dīpavamsaṃ nitthitaṃ.  
 nibbānapaccayo hotu.

of X is confirmed by the Mahāv. Tikā, l. 1.: „Chabbaggiyānaṃ bhikkhū-  
 naṃ vatthumhi anuññātaṃ (anānuññāte?) dantaṇṇikā vijāninhī.“ As to the  
 reading of Y, compare the following passage of the Cullavagga (Paris MS.,  
 fonds Pāli 20, fol. 17r): „tena kho pana samayena Chabbaggiyā bhikkhū  
 dunnivattā duppārūtā anāpappasampannā bhattaggaṃ gacchanti“ etc. For  
 further details, see my note on this passage in the Translation.

73. dantaṇṇikā X. dandhagaṇikā? — 74. bahū? — 76. vasi?  
 Comp. Mahāvamsa, p. 238, l. 5.



TRANSLATION.



Adoration to the venerable, holy, universal Sambuddha.

# I.

1. I will set forth the history of Buddha's coming to the Island, of the arrival of the relic and of the Bo (branch), of the doctrine of the teachers who made the recensions (of Dhamma and Vinaya), of the propagation of the Faith in the Island, of the arrival of the chief of men (Vijaya); listen. 2. Listen attentively to (the history proclaimed by) me, which inspires joy and delight, which causes serenity and gladdens the mind, which comprises many various forms. 3. With elated minds, satisfied, delighted and joyful, attentively receive the faultless, auspicious discourse. 4. Listen all, giving your minds (to the subject); I will proclaim a history, handed down from generation to generation, highly praised, adorned in many ways, joined together in this (work), just as flowers of various kinds (form a garland). 5. Attend to this incomparable praise of the Island (Ceylon), which dwells upon the most excellent successions (of teachers and kings), which is new and unrivalled and well narrated, which has been handed down by Saints, which is praised by all good men and revered by the holy ones.

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6. On the immovable, firm, unshaken throne, a place worthy of the eminent one, the highest of men sat down, establishing himself in the four branches (of fortitude). 7. Seated on this most excellent throne, at the foot of



the king of trees, the chief of men, the highest among human beings, like a fearless lion, did not tremble, when he saw Mâra with the hosts of his army. 8. Having overcome the dispute of Mâra and put him to flight together with his army, the Conqueror, full of joy, wise, tranquil, and steadfast, — 9. mastered the state of meditation which consists in spiritual insight, and the thorough perfection of attention, (and also the knowledge of) many various qualities, distinguished by manifold attributes. 10. Mastering the knowledge of former existences and the gift of supernatural vision, the enlightened great Sage spent three watches of the night. 11. Thereafter, in the last watch, he revolved (in his mind) the causes of existence; the glorious One fixed the mind on them in direct and reverse order. 12. Having thoroughly understood the Dhamma, the highly wise One, who had reached emancipation by the destruction of human passions, taught (created beings) the abandonment (of temporal obstacles) and the attainment of the path (to sanctification). 13. The great Sage obtained („*abhisambuddha*“) the most excellent knowledge of omniscience. Thus first arose the title „Buddha, Buddha“. 14. Having penetrated all qualities and uttered his proclamation (of triumph)<sup>1</sup>, the light-giver then spent seven days on that most excellent throne. 15. He in whom all fear had ceased, who had performed his duties and was free from sin, delighted, glad, and joyful, thought many kind thoughts. 16. In one moment, in one instant a Buddha surveys the whole world; he unveiled his five-fold power of vision and looked down over many people. 17. The highest of men sent forth the irresistible power of his knowledge; the stainless teacher then saw the most excellent Lāṅkāḍīpa, — 18. an exquisite country, endowed with a beautiful climate, fertile, a mine of treasures, which had been visited by former Buddhas and had been inhabited by multitudes of Saints. 19. Perceiving the most excellent island of Lāṅkā, a fertile region, a dwelling-place

1) This proclamation of triumph is the famous stanza, Dhṛ., v. 153.

fit for Saints, the compassionate One who well understood the right and wrong time, thus thought: 20. „In the present time Yakkhas, Bhûtas and Rakkhasas (inhabit) Laṅkāḍīpa, who are all too low for (adopting the doctrine of) the Buddhas; their power I can outroot. 21. Having driven out the hosts of Yakkhas, the Pisâcas and Avârûddhakas, I will establish peace in the island and cause it to be inhabited by men. 22. ... Let those wicked beings fully live out their span of life; (afterwards) there, in the most excellent Laṅkāḍīpa, an opportunity will arise for (the propagation of) the Faith. 23. Having removed (those) beings, having comforted many people and taught them the way, the road, the path of Saints, — 24. I shall reach complete Parinibbâna like the setting sun. Four months after my Parinibbâna the first convocation will be held ...; 25. a hundred and eighteen years later<sup>1)</sup> the third convocation will take place, for the sake of the propagation of the Faith. 26. Then there will be a ruler over this Jambudīpa, a highly virtuous, glorious monarch known as Dhammāsoka. 27. This king Asoka will have a son, a clever man, Mahinda, the learned converter of Laṅkāḍīpa.“ 28. Having foreseen these circumstances which were full of importance, (and understanding) the right and wrong time, the blessed Buddha placed a (divine) guard over this island. 29. 30. The Jina, having performed his various duties during the seven-times seven days (at the following places, that is) the throne, the Animisa (Cetiya) the cloister, the jewel-house, the Ajapâla and Mucalinda trees, and seventhly near the Khirapâla grove, the hero went to Bârâṇasī in order to establish the kingdom of the Truth. 31. When he established the kingdom of the Truth and preached the most excellent Truth, the conversion of eighteen koṭis of beings took place. 32. Kondañña, Bhaddiya, Vappa, Mahânâma, and Assaji, these five great Theras attained emancipation when

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1) A mention of the second convocation, which was held a hundred years after Buddha's death, is wanting in the MSS.; the third is said to have been held 118 years after the second.

he had preached the Anattalakkhaṇa discourse. 33. Residing in Bārāṇasī, in Isipatana, the Jina released the four friends of Yasa and, besides, the fifty youths. 34. Having spent the rainy season in Bārāṇasī, the Tathāgata released in the Kappāsika grove the Bhaddavaggiyas. 35. Wandering thence from place to place, he came to Uruvelā; there the stainless Teacher saw Uruvelakassapa, an ascetic of the Jaṭila sect. 36. In the room where Kassapa kept his sacred fire, the highest of men conquered a serpent. Witnessing this miracle they all invited the Tathāgata: 37. „Reside here, o Gotama, during the four winter months; we will daily provide you with rice.“ 38. The Tathāgata, the chief of men, residing during the winter in Uruvela, devoted himself to the conversion of the Jaṭilas together with their followers. 39. (Once, during that period,) both Aṅgas and Magadhas prepared a great sacrifice. (Kassapa), seeing that great gains (could be obtained) at this sacrifice, conceived the following ignoble thought: 40. 41. „The great Samāṇa possesses high (magical) powers and great faculties; if he shall perform miracles or preach in the great assembly, the fee will escape me and go to Gotama. Well, the great Samāṇa should not appear in the assembly.“ 42. The Tathāgata understands action and resolution, intention and desire, the sixteen constituent parts of thought. 43. Having understood the thought of the Jaṭila, the Sage, who looks through the minds of other men, went by his high (magical) power to (Uttara-) Kurudīpa collecting alms. 44. Near the Anotatta lake Buddha took his meal; there he gave himself up to meditation (jhāna) and compassionate thoughts.

45. With his Buddha-eye, the highest in the world looked over the universe; the stainless Teacher (then) saw the most excellent Lankādīpa. 46. At that time the ground of Lankā was covered with great forests and full of horrors; frightful, cruel, blood-thirsty Yakkhas of various kinds, — 47. and savage, furious, pernicious Piśācas of various shapes and full of various (wicked) thoughts, all had assembled together. 48. „I shall go there, in their midst;

I shall dispel the Rakkhasas and put away the Pisâcas; men shall be masters (of the island).“

49. Having considered this matter full of compassion, the great hero rose into the air and came hither from Jambudîpa. 50. In the midst of the assembly of Yakkhas, above their heads, he was seen, standing in the air, holding his seat (in his hands). 51. The assembled hosts of Yakkhas saw the Sambuddha standing there, but they did not think that he was the Buddha; they supposed him to be another Yakkha. 52. On the bank of the river, near Mahiya Pokkhala, on the site of the Subhaṅgana Thûpa, there the highest of men stood, and entered upon the highest ecstatic meditation. 53. The Sage, the awakener of quick attention, speedily entered upon that meditation (by revolving) in a moment by one thought (the whole system of qualities). Suddenly he thence rose; he who had reached (all) perfections by his virtuous resolutions, ... finished his meditation. 54. There the hero stood, performing miracles by his (magical) power, like a Yakkha of high (magical) power and great (supernatural) faculties; gathering (?) thick clouds, containing thousands of rain drops, he sent rain, cold winds, and darkness. 55. (He then spoke to the Yakkhas:) „I will send you heat; give unto me a place where I may sit down. I possess such power over the fire as will dispel these dangers.“ 56. (The Yakkhas replied: „If thou art able to dispel them, sit down wherever thou likest; we all consent; show thy power over the fire.“ 57. (Buddha replied:) „You all ask me for warmth; I shall quickly produce the great heat which you are desiring, a fierce, burning fire.“ 58. As the sun shines in summer at noon, so fearful heat penetrated the assembly of Yakkhas. 59. Like the heat spread by the four suns at the end of a Kappa, such and greater still was the glow sent forth by the seat of the Teacher. 60. As the rising sun cannot be restrained in the sky, thus (Buddha's) carpet of skin cannot be restrained in the air. 61. The carpet diffused great heat, like the fire at the end of the Kappa, as the sun (scorches) the earth,

or like a great flame of fire. 62. Diffusing heat like a heap of burning coals, the carpet appeared similar to a cloud, or to a glowing iron mountain. 63. It spread insupportable heat over the islands. The Yakkhas quickly fled in all ten directions, to the east, the west, the south, the north, above, and beneath. 64. „Whither shall we go for safety and refuge? How shall we be released from this fearful being? 65. If this powerful Yakkha assumes the form of the fiery element, and burns us, all of us Yakkhas will perish like a handful of chaff, like dust blown away by the wind.“ 66. And Buddha, the chief among Sages, the bringer of happiness, the compassionate, merciful great Sage, when he saw the afflicted, frightened Yakkhas, thought how to administer joy to the minds of these non-human beings. 67. (He) then (thought of) another island, similar to this, with low ground and high ground, with many various aspects, beautifully adorned by rivers, mountains, and lakes, the island of Giri, most similar to the country of Laṅkā. 68. (It was) free from danger, well protected, surrounded by the ocean, full of excellent food and rich grain, with a well tempered climate, a green, grassy land, the beautiful island of Giri, superior to this (island). 69. It was charming and delightful, green and cool, adorned by gardens and forests, exquisite; there were trees, full of blossoms and fruits; it was empty and solitary, subject to no master. 70. (It was situated) in the great sea, in the midst of the ocean and of the deep waters, where the waves incessantly break; around it there was a chain of mountains, towering, difficult to pass; to enter it against the wish (of the inhabitants) was difficult. 71. Full of desire and anger towards other beings, backbiting, pitiless, given to injuring other beings, cruel and furious, violent, merciless, . . . 72. (Buddha thus spoke:) „Ye Rakkhasas and ye wicked hosts of Yakkhas, I give unto you this island which is not far from Laṅkā, the whole old island of Giri; may they all inhabit it and multiply undisturbed. 73. This country of Laṅkā is a residence inhabited by men since remote Kappas;



may many men dwell in the country of Laṅkā, as they did in former times in the Oja, Vara, and Manda island. 74. Adorned with these and other good qualities, a residence fit for men, auspicious in many ways, it will shine among the islands, when the Doctrine will have been brought there, like the full moon in the sky at the time of Uposatha." 75. Weighing the prosperity and the high happiness of the two, the Sage who knew all worlds, interchanged the two islands and the two (kinds of beings), men and Rakkhasas, (as a peasant) easily (interchanges) his pairs of bullocks. 76. Gotama by his (magical) power drew the island towards himself, like the headstalls of bullocks which are drawn (towards the driver) with a strong rope. The Sage drew together one island towards the other, like two ships which are surrounded by stout ropes. 77. Having joined the beautiful island to the other, the Tathāgata transported (?) the Rakkhasas, (saying:) „May all Rakkhasas dwell in Giridīpa . . ." 78. The eager Yakkhas ran to Giridīpa, like thirsty people in summer to a river; they all entered it never to return; the Sage (then) restored the island to its former place. 79. The highly satisfied Yakkhas and the highly pleased Rakkhasas, having received this excellent island which they desired, all began to laugh with great joy, and all went to celebrate the festival called Nakkhattamaha. 80. When Buddha saw that joy had been restored to these non-human beings, he the Jina, having exerted his benevolence towards them, pronounced the spell of protection. Having walked three times round the island, for the sake of its ever-lasting protection and the expulsion of the Yakkha hosts, — 81. having comforted the Pisācas and (other) non-human beings, having established a guard and restored a lasting peace, having put down all distress in the island, the Tathāgata returned to Uruvela.

Here ends (Buddha's) subjection of the Yakkhas.

## II.

1. Again, the holy, glorious Sambuddha (once) dwelt near the most excellent capital of Kosala, in the garden of Sudatta (Anāthapiṇḍika). 2. In this Jetavana garden Buddha, the light-giving king of the Truth, looking all over the world, saw beautiful Tambapāṇṇi. 3. When five years had elapsed (after he had attained Buddhahood), he went to the country of Tambapāṇṇi. By dispelling the Avaruddhaka (demons) he (once) himself had made the island empty. 4. (But) now the mountain serpents and the sea serpents fought a battle in the island, having arranged their arrays on both sides, an awful struggle. 5. All those Nāgas possessed great (magical) powers, all were frightfully venomous, all were wicked and violent, furious and filled with desire. 6. The Serpents were quick and excessively powerful, corrupt, cruel, and harsh, hasty, given to anger, longing for destruction (?). 7. Powerful Mahodara and resplendent Cūḷodara, both were valiant, both had an exceedingly brilliant appearance. 8. No one saw a way how peaceably to compose that struggle (?). Mahodara whose fierceness was furiously excited by pride, was destroying the island with its mountains and its forests: „I will kill all hostile serpents.“ 9. Cūḷodara, filled with pride, roared: „May thousand kotis of Nāgas approach; I will slay all them who dare to enter the battle; I will change the island, all its hundred yojanas, into one desert.“ 10. The Serpents whose venomous fury could not be restrained, who possessed high (magical) powers, raged and sent forth flames (sent forth smoke and flames?); the Serpent kings, infatuated with anger, incited them to destroy the foes (who opposed them) in the battle.

11. Buddha, the blessed wanderer through the world, when he perceived the anger of the Serpent kings, (and saw) that the island was being destroyed, thought, in order to prevent this, many kind thoughts, for the sake of the highest bliss of (men) and gods. 12. (He thus reflected:) „If I do not go (to Lāṅkā), the Serpents will not

become happy; the island will be destroyed, and there will be no welfare in future time. 13. Out of compassion for the Nāgas, for the sake of happiness (of men) I shall go there; may the happiness of the island prosper (?). 14. I perceive the excellent qualities of Lankādīpa; the Serpents shall not destroy the island from which I formerly have driven out the Yakkhas, and to which I have done good." 15. Speaking thus the Sambuddha rose from his seat; he who possessed the gift of (supernatural) vision, left the Gandhakutī, and stood in the door (of the Jetavana garden). 16. All the gods who resided in the trees of the Jetavana garden, offered their services to him: „Let us go (with thee, o Sage who art) possessed of (supernatural) vision." 17. (Buddha replied:) „Nay, remain ye all, Samiddhi alone may go (with me)." (Samiddhi) went, taking up the tree (where his residence was,) and holding it from behind (over Buddha's head). 18. Samiddhi, when he heard what Buddha had said, was delighted; he took up the tree, roots and all, and followed the Tathāgata. 19. The highly powerful king of gods gave shade to the Sambuddha, the highest among men, and held (the tree) from behind over the most excellent Buddha. 20. The highest of men went to the place where the Nāgas fought their battle; the merciful Teacher (there) stood in the middle of both noble Nāgas. 21. Going through the air over the heads of both Nāgas, the Sambuddha, the chief of the world, produced a deep, terrifying darkness. 22. There arose a thick darkness, caused by the great (magical) power of the lion (among men); he was covered and veiled (?) by the darkness, and the tree too (?). 23. The frightened, terrified Nāgas did not see each other, nor did they see the Jina (?), (or) to what side they should direct their attacks. 24. They all forsook the battle, threw down their weapons, and stood all with clasped hands, paying reverence to the Sambuddha. 25. When (Buddha) perceived that they were struck with horror, when he saw that the Nāgas were terrified, he sent forth his thoughts of kindness towards

them, and emitted a warm ray of light. 26. A great sight it was, astonishing and terrifying; they all saw the Sambuddha like the bright moon in the sky. 27. Standing there, resplendent with all the six colours, shining in the air, illuminating the ten regions (of the world), he thus addressed the Nāgas: 28. „From what cause, o great king, did this contention among the Nāgas arise? Out of compassion towards yourself I have come speedily hither.“ 29. (They replied:) „This Nāga Cūḷodara and that Nāga Mahodara, the maternal uncle and the nephew, are quarrelling with each other, desirous of treasure.“ 30. The Sambuddha addressed a speech full of compassion to the savage Nāgas: „Anger which arises in the mind of the fool, begins small, and grows great. 31. For what reason do you undergo, all these many Nāgas, great suffering? Destroy that small throne, but do not destroy each other. Destroying one the other you are going to cause an unheard of destruction of life.“ 32. Then he who possessed the gift of (supernatural) vision, agitated the Nāgas by (the description of) the sufferings in hell; he unfolded to them the (laws of) birth in the worlds of men and devas, and the nature of Nibbāna. 33. As the Sambuddha, the highest of men, thus preached the true doctrine, all the Nāgas, casting themselves down, propitiated the Tathāgata. 34. All the Nāgas (then) came together, the Serpents reconciled themselves to each other, and all took their refuge (in Buddha), eighty koṭis of living beings. 35. (Thus they spoke:) „We might perish, all we Nāgas, on account of this throne.“ 36. The two Nāga (kings), for the sake of restoring peace, took that most excellent throne (and thus spoke to Buddha:) „Accept this throne out of compassion, (o Sage who art) gifted with (supernatural) vision.“ 37. The Sambuddha who possessed the gift of (supernatural) vision, accepted it by remaining silent. When they understood that he had accepted it, the two great Serpents were delighted. 38. (They thus addressed Buddha:) „May the blessed One sit down on this splendid, noble Velūriya throne which the Nāgas were longing for.“ 39. The

Nāgas placed that throne in the midst of the two islands. There, on that throne, the light-giving king of the Truth sat down. 40. When those eighty koṭis of Nāgas had propitiated the Sambuddha, the Nāgas there served to him a meal, food and drink. 41. When he had removed his hands from the bowl, the eighty koṭis of Nāgas, surrounding him, sat down near the supreme Buddha.

42. At the mouth of the Kalyāṇī river there lived a Nāga together with his children and with a great retinue of Nāgas; his name was Maniakkhika. 43. (He was) full of faith, and had taken his refuge (in Buddha), a true and righteous believer. When he came to that assembly of Nāgas, his faith still increased. 44. When this Nāga perceived the Buddha's power, his compassion, and the fear of the Serpents (?), he bowed to him, sat down, and thus entreated the Tathāgata: 45. „Out of compassion to this island thou hast first dispelled the Yakkhas; this kindness towards the Nāgas is thy second act of compassion towards the Island. 46. May the holy, great Sage show his compassion still another time; I shall attend and do service to thee.“ 47. Having heard what the Nāga said, Buddha, full of compassion for created beings, the blessed One, accepted (his invitation,) for showing kindness to Laṅkāḍīpa. 48. Having sat on the throne, the light-giver arose; the Sage then rested during the midday time in the interior of the island. 49. In the interior of the island the supreme light spent the day; he who possessed the gift of (supernatural) vision, entered upon the Brahmavihāra meditation. 50. At evening time the Jina thus spoke to the Nāgas: „Let the throne remain here; may the Khīrapāla tree<sup>1)</sup> station itself here. Worship, o Nāgas, all of you this tree and the throne.“ 51. Having spoken thus, and preached to the Serpents, and given them that sacred object used by (himself), the Sambuddha returned to the Jetavana.

Here ends the conquering of the Nāgas.

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1) This is the tree which the god Samiddhi had taken to the island; see v. 17 et seq.



52. Again, in the eighth year (after Buddha had reached Sambodhi), the Nāga king Maṇiakkhika invited the great hero together with five hundred Bhikkhus. 53. (These Bhikkhus) whose senses were subdued, who possessed the high (magical) powers, surrounded the Sambuddha; the Sage rose up into the air in the Jetavana, and proceeding through the air, he came to Laṅkā, to the mouth of the Kalyāṇī river. 54. All the Serpents constructed a pavilion of precious stones on the ground, and covered it with garments of different colours, with divine clothes. 55. (There were) ornaments of various precious stones, various blossoms of many descriptions, many flags of various colours; the pavilion was adorned in many ways. 56. They spread (cloth over the) entire (floor) and prepared seats; (then) they introduced the Fraternity with Buddha at its head, and invited them to sit down. 57. Sitting down together with five hundred Bhikkhus, the Sambuddha entered upon ecstatic meditations; he diffused (the rays of) his kindness to all quarters (of the horizon). 58. Seven times Buddha together with his pupils attained mystical trance; at that place (subsequently) the Mahāthûpa was built, the most excellent Cetiya. 59. The Nāga king Maṇiakkhika distributed a great donation (to the Bhikkhus). Having accepted the donation of that Nāga, having taken food, and gladdened (the Nāgas by preaching to them,) the Sambuddha together with his pupils rose up into the air. 60. At the place of the Dīghavāpi Cetiya, Buddha, he who was full of compassion to the world, descended from the air and again entered upon mystical meditation. 61. Having arisen from the trance at that place, the light-giving king of the Truth together with his pupils, wandering through the air, then proceeded to the place where the Bo tree was to be stationed in the Mahāmeghavana garden. 62. The Bo trees of three former Buddhas (there also) had been established on the ground; to that place he went, and there he entered upon meditation. 63. (He thus prophesied:) „Three Bo trees (have stood) at this place at (the time of) the teaching of

three Buddhas; my Bo tree also will stand on this very spot in future time." 64. The highest being, the chief of men, having arisen from that meditation together with his pupils, went to the delightful Meghavana garden. 65. There also he plunged himself in meditation together with his pupils. Having arisen from that meditation, the light-giver proclaimed: 66. „This place first Kakusandha, the chief of the world, has accepted, sitting down on this spot where a throne has been erected. 67. This place secondly Konâgamana, the chief of men, has .... 68. This place thirdly Kassapa, the chief of the world, has ... 69. Myself, Sambuddha Gotama, the descendant of the Sakya tribe, the chief of men, have attained (trance), seated on this spot, where a throne is to be erected."

### III.

1. Setting aside the kings who reigned in the past kappa, to whatever forms of existence they may have passed, I shall completely enumerate the kings of the present kappa. 2. Their descent, their name and tribe, their age and (the length of) their reign, all that I will proclaim, listen to it according to the truth.

3. The first inaugurated king, a ruler of the earth, full of brilliancy, prince Mahâsammata by name, reigned over his kingdom. 4. His son was called Roja by name; (then followed) the prince called Vararoja, Kalyâna and Varakalyâna, Uposatha, the lord of the earth; — 5. the seventh of them was Mandhâtâ who reigned over the four Dîpas. (Then followed) Cara, king Upacara, and Cetiya, the lord of the earth; — 6. Mucala, Mahâmucala, Mucalinda, and also Sâgara, Sâgaradeva, and Bharata, the prince called Bhagîrasa, — 7. Ruci, and he who was called Mahâruci, Patâpa, and also Mahâpatâpa, Panâda, and Mahâpanâda, the king called Sudassana, — 8. he who was called Mahâsudassana, two Nerus, and Accimâ. These were twenty-eight kings by number; their age extended to an Asamkheyya (of years). 9. In Kusâvatî, in Râjagaha, in Mi-

thilâ, best of towns, these kings reigned; their age extended to an *Asamkheyya* (of years).

10. Ten times ten is one hundred; ten times a hundred is one thousand; ten times a thousand is ten thousand; ten times ten thousand is a hundred thousand; — 11. ten times a hundred thousand is one koṭi; (the following numerals are) pakoṭi, koṭippakoṭi, nahuta, and niannahuta, abbuda, and nirabbuda, — 12. ababa, and also aṭaṭa, ahaha, and kumuda, sogandhika, uppala, puṇḍarika, paduma. 13. All these numbers are numerable and calculable by the means of calculation; the stage (of numbers) beyond these is called *asamkheyya* (not calculable).

14. One hundred kings, sons of Accimâ, governed their great kingdom in the town called Pakula (?). 15. The last of these kings was the prince called Arindama; his sons and grandsons, fifty-six princes, governed their great kingdom in the town of Ayujjhanagara. 16. The last of these kings was Duppasaha, the lord of the earth; his sons and grandsons, sixty rulers of the earth, reigned over their great kingdom in Bârâṇasî, best of towns. 17. The last of these kings was the prince called Ajitajana; his sons and grandsons, eighty-four thousand by number, reigned over their great kingdom in the town of Kapilānagara. 18. The last of these kings was Brahmadaṭṭa, the lord of the earth; his sons and grandsons, thirty-six princes, reigned over their great kingdom in Hatthipura, best of towns. 19. The last of these kings was Kambalavasabha; his sons and grandsons, thirty-two princes, reigned there in the town of Ekacakku. 20. The last of these kings was Purindada, honoured by the surname Deva; his sons and grandsons, twenty-eight princes, reigned over their great kingdom in Vajirâ, best of towns. 21. The last of these kings was the prince called Sâdhina. His sons and grandsons, twenty-two royal princes, reigned over their great kingdom in Madhurâ, best of towns. 22. The last of these kings was valiant Dhammagutta; his sons and grandsons, eighteen princes, reigned there in the town of Ariththapura. 23. The last of these kings was the chief

of men called Sitthi; his sons and grandsons, seventeen princes, reigned there in the town of Indapatta. 24. The last of these kings was Brahmadeva, the lord of the earth; his sons and grandsons, fifteen princes, reigned there in the town of Ekacakkhu. 25. The last of these kings was Baladatta, the lord of the earth; his sons and grandsons, fourteen royal princes, governed their great kingdom in the town of Kosambî. 26. The last of them was the king known as Bhaddadeva; his sons and grandsons, nine royal princes, reigned there in the town of Kannaḡoccha. 27. The last of them was the king renowned by the name of Naradeva; his sons and grandsons, seven royal princes, governed their great kingdom in the town of Rojānana-gara. 28. The last of these kings was the prince called Mahinda; his sons and grandsons, twelve royal princes, governed their great kingdom in the town of Campā-nagara. 29. The last of these kings was Nāgadeva, the lord of the earth; his sons and grandsons, twenty-five princes, governed their great kingdom in the town of Mithilā-nagara. 30. The last of these kings was valiant Buddha-datta; his sons and grandsons, twenty-five princes, governed their great kingdom in Rājagaha, best of towns. 31. The last of these kings was the prince called Dipam-kara; his sons and grandsons, twelve royal princes, governed their great kingdom in Takkasilā, best of towns. 32. The last of these kings was the prince called Tālissara; his sons and grandsons, twelve royal princes, reigned over their great kingdom in Kusinārā, best of towns. 33. The last of these kings was the prince called Purinda; his sons and grandsons, nine royal princes, reigned over their great kingdom in the town of Malitthiya (Tāmalitti?). 34. The last of these kings was Sāgaradeva, the lord of the earth; his son Makhādeva was a great, liberal giver. 35. His sons and grandsons, eighty-four thousand by number, reigned over their great kingdom in the town of Mithilānagara. 36. The last of these kings was Nemiya, honoured by the surname Deva, a universal monarch, a lord of the whole earth which the ocean surrounds.

37. Nemiya's son was Kalârajanaka; his son was Samamkura; (then followed) king Asoka, an inaugurated prince. 38. His sons and grandsons, eighty-four thousand by number, reigned over their great kingdom in Bârânasî, best of towns. 39. The last of these kings was the lord of the earth called Vijaya; his son was high-born, brilliant Vijitasena; — 40. (then followed) Dhammasena, Nâgasena, the (king) called Samatha, Disampati, Reṇu, Kusa, Mahâkusa, Navaratha, and also Dasaratha, — 41. Râma, the (king) called Bîlâratha, Cittadassî, Atthadassî, Sujâta, and Okkâka, Okkâmukha, and Nipura, — 42. Candimâ, and Candamukha, king Sivi, Sañjaya, Vessantara, the ruler of men, Jâlî, and Sîhavâhana, prince Sîhassara, the wise preserver of royal succession. 43. His sons and grandsons, eighty-two thousand kings, reigned in the town called Kapila(vatthu). 44. The last of these kings was Jayasena, the lord of the earth; his son was high-born, brilliant Sîhahanu. 45. The sons of that (?) Sîhahanu were five brothers, Suddhodana, and Dhota (Dhotodana), prince Sakkodana, — 46. king Sukkodana, and king Amitodana; all these five kings had names containing the word *odana*. 47. He the son of Suddhodana, Siddhattha, the chief of the world, begot Râhulabhadda, and then left his home in order to strive for Buddhanship.

48. The total number of these highly powerful ... kings is four Nahutas, one hundred thousand, and three hundred more. 49. So many lords of the earth are mentioned who originated from the family of the Bodhisatta in this first (?) kappa, preservers of royal succession, rulers of men<sup>1</sup>). —

50. Perishable, alas! is whatever exists, subject to origin and decay; it appears and perishes; its extinction is bliss.

End of the great lineage of kings.

1) The last words, which I think belong to this place, form, in the MSS., the second part of v. 53.



51. The king called Suddhodana reigned in the town called Kapila(vatthu), he the royal son of Sīhahanu. 52. Amid the five mountains, in Rājagaha, best of towns, reigned the prince who was called king Bodhisa (Bhātiya<sup>1)</sup>). 53. Suddhodana and Bhātiya were friends of each other. When (Bimbisāra) was eight years old, five wishes arose (in his mind): 54. „May my royal father instruct me in the duties of royalty; may he the Buddha, the highest of men, arise in my kingdom; — 55. may the Tathāgata show himself first to me (before going to other kings); may he preach to me the eternal Truth; may I penetrate that most excellent Truth.“ 56. These were the five wishes which arose in Bimbisāra's mind. When he was fifteen years old, he received the royal coronation after his father's death; — 57. he (Buddha) the chief of the world arose in his beautiful kingdom; the Tathāgata showed himself to him first; when he preached his eternal Truth, the lord of the earth apprehended it. 58. The great hero then was full thirty-five years old; Bimbisāra, the lord of the earth, was thirty years old. Gotama was five years older than Bimbisāra. 59. Fifty-two years this prince reigned; thirty-seven years he reigned after having formed\*that connection with the Buddha. 60. Prince Ajātasattu reigned thirty-two years. Eight years after his coronation the Sambuddha reached Parinibbāna. 61. After the Parinibbāna of the Sambuddha, the highest One in the world, the chief of men, that prince reigned (still) twenty-four years.

#### IV.

1. The congregation of Bhikkhus, seven hundred thousand (in number), assembled, holy men who having subdued their passions and having become pure, had all attained the summit of perfection. 2. They all, having made enquiry and determined which were the most worthy, elected by vote of the congregation five hundred Theras.

1) The father of Bimbisāra.

3. Kassapa was the chief propounder of the Dhutaṅga precepts according to the doctrine of the Jina; Ânanda was the first of those learned (in the Suttas), wise Upâli was chief in the Vinaya, — 4. Anuruddha in the (supernatural) visions, Vaṅgisa in promptly comprehending, Puṇṇa among the preachers of the Dhamma, Kumârakassapa among the students of various tales, — 5. Kaccâna in establishing distinctions, Koṭṭhita in analytical knowledge. There were, besides, many other great Theras who were original depositaries (of Buddha's doctrine). 6. By these and other saintly Theras who had fulfilled their duties, to the number of five hundred, was the collection of the Dhamma and of the Vinaya made; because it was collected by the Theras, it is called the doctrine of the Theras (*theravâda*). 7. The Bhikkhus composed the collection of Dhamma and Vinaya by consulting Upâli about the Vinaya, and by asking the (Thera) called Ânanda regarding the Dhamma. 8. Thera Mahâkassapa and the great teacher Anuruddha, Thera Upâli of powerful memory, and the learned Ânanda, — 9. as well as many other distinguished disciples, who had been praised by the master, who possessed analytical knowledge, firmness, the six (supernatural) faculties and the great (magical) powers, who had attained the mystic trance proceeding from self-concentration, who had completely mastered the true faith, — 10. all these five hundred Theras bore in their minds the nine-fold doctrine of the Jina, having acquired it from the best of Buddhas. 11. They who had heard and received from Bhagavat himself the whole Dhamma and Vinaya taught by the Buddha, — 12. they who knew the Dhamma, who knew the Vinaya, who all were acquainted with the Âgamas, who were unconquerable, immovable, similar to their master, ever worshipful, — 13. they who had received the perfect doctrine, first (among religions), from the first (among teachers), who were Theras and original depositaries (of the Faith), made this first collection. Hence this whole doctrine of the Theras is also called the first (or primitive) doctrine. 14. Assembled in

the beautiful Sattapaṇṇa cave, the five hundred Theras, the teachers, arranged the nine-fold doctrine of the Teacher. 15. The nine-fold doctrine of the Teacher (comprises) Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhuta, Vedalla. 16. The Theras who arranged this true imperishable doctrine, according to Vaggas, Paṇṇāsakas, Saṃyuttas, and Nipātas<sup>1</sup>), composed the collection of the Āgamas which is known by the name of the Suttas. 17. As long as the true doctrines remain, as long as the collection does not perish, so long — a long time — will the teaching of the Master last. 18. The immovable, firm, insubvertible earth quaked on the appearance of the Collection of the Vinaya and of the Dhamma, which is worthy of the Faith. 19. Nobody, may a Saṃaṇa come or a Brāhmaṇa of great learning, skilled in disputation and hair-splitting, can subvert it; firm it stands like Sineru. 20. Neither a deity nor Māra nor Brahmā nor any earthly beings can find in it even the smallest ill-spoken sentence. 21. Thus the collection of the Dhamma and of the Vinaya is complete in every part, well arranged and well protected by the omniscience of the Teacher. 22. 23. And those five hundred Theras, chief among whom was Mahākassapa, as they knew the doubts of the people, composed the imperishable collection of the Vinaya and of the Dhamma, which is an incarnation of the Faith like the highest Buddha, the collection of the Dhamma. 24. The doctrine of the Theras, which is founded on true reasons, which is free from heresies, full of true meaning, and supports the true faith, will exist as long as the Faith. 25. As long as holy disciples of Buddha's faith exist, all of them will recognize the first Council of the Dhamma. 26. The five hundred pre-eminent Theras, noble by birth (?), laid the first firm, original, fundamental base (of the Faith).

Here ends the Council of Mahākassapa.

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1) These are the sections into which the Dīgha-, Majjhima-, Saṃyuttaka-, and Aṅguttara-Nikāya respectively are divided.

27. Sixteen years had elapsed after the protector of the world had entered Nibbâna; it was the twenty-fourth year of Ajâtasattu's (reign), and the sixteenth of Vijaya's; — 28. learned Upâli had just completed sixty years, (then) Dâsaka received the Upasampadâ ordination from Thera Upâli. 29. The entire sacred Dhamma texts which the most excellent Buddha had set forth, the whole of the nine-fold speeches of the Jina, Upâli recited. 30. Upâli received from Buddha and (afterwards) recited the entire, complete, and whole nine-fold doctrine contained in the Suttas. 31. Buddha spoke regarding the learned Upâli in the assembly (of the Bhikkhus): „Upâli is the first chief of the Vinaya in my church.“ 32. The great teacher, being thus installed in the midst of the Assembly, recited the three Piṭakas to a thousand (pupils), chief among whom was Dâsaka. 33. Upâli taught five hundred Theras whose passions had been extinguished, who were pure, holy, and speakers of truth, the (texts of the) faith. 34. After the Sambuddha had attained Parinibbâna, the great teacher Thera Upâli taught then the Vinaya full thirty years. 35. Upâli taught the clever Dâsaka the whole nine-fold doctrine of the Teacher, eighty-four thousand (divisions). 36. Dâsaka, having learned all the Piṭakas from Thera Upâli, taught it just as his teacher in the Faith (had done). 37. The great teacher (Upâli) entered Nibbâna, after having appointed his pupil, the clever Thera Dâsaka, (to be chief) of the Vinaya. 38. Prince Udaya reigned sixteen years; when Udayabhadda had completed six (years), Thera Upâli attained Nibbâna.

39. Sonaka, a respectable merchant who came from Kâsi, received the first ordination according to the doctrine of the Teacher at Giribbaja (Râjagaha) in the Veluvana (monastery). 40. Dâsaka, the leader of the school, dwelt at Giribbaja in the Magadha country, and in his seven and thirtieth year gave Sonaka the first ordination. 41. (When) clever Dâsaka had completed forty-five years, and Nâgadâsa had reigned ten years, and king Paṇḍu-(vâsa) twenty, then Sonaka received the Upasampadâ ordi-

nation from Thera Dāsaka. 42. Thera Dāsaka taught Sonaka also the nine-fold (doctrine); he having learned it from his teacher, (again) taught it (to others). 43. Dāsaka in his turn, having made his pupil Thera Sonaka chief of the Vinaya, attained Nibbāna in his sixty-fourth year.

44. The Thera called Sonaka had just completed forty years; Kālāsoka had then reigned ten years and half a month in addition; — 45. Pakundaka was a robber during seventeen years; (of this period) eleven years and six months more had passed, — 46. when Thera Sonaka, the chief of the school, admitted Siggava and Candavajjī to the Upasampadā ordination.

47. At that time, when Bhagavat had been dead a hundred years, the Vajjiputtas of Vesālī proclaimed at Vesālī the ten indulgences: the practice of (keeping) salt in a horn is permissible; the two inch alternative is permissible; the practice of (taking food after the regular meal when going to) the village is permissible; the practice of (holding Uposatha in different) residences (within the same boundary) is permissible; the practice of (obtaining) the consent (of the Fraternity not before, but after an act) is permissible; the practice of (acting according to) example is permissible; the practice of (drinking) milk- whey is permissible; the practice of (drinking) toddy is permissible; sitting (on seats covered with clothes) without fringes is permissible; (the possession of) gold and silver is permissible.

48. When Sambuddha had entered Parinibbāna ten times ten years, the Vajjiputtas proclaimed at Vesālī these ten indulgences. 49. They proclaimed (the allowableness of) impermissible practices which all had been forbidden by the Tathāgata. Sabbakāmī, and Sālha, and Revata, (and) Khujjasobhita, — 50. and Yasa, Sambhūta of Sāna, these Theras who had formerly seen the Tathāgata, the pupils of Thera Ānanda; — 51. Sumana and Vāsabha-gāmi, who had formerly seen the Tathāgata, these two most excellent pupils of Anuruddha; — 52. these (and other) Bhikkhus, seven hundred in number, came to Vesālī



and expressed their assent to the discipline as it had been established in the doctrine of the Buddha. 53. All these who had obtained a (supernatural) insight, who were expert in reaching meditation, who were quit of their load, and saved, assembled together.

Here ends the history of the second Council.

## V.

1. At the time of the Parinibbāna (which Buddha attained) at Kusinārā, best of towns, seven hundred thousand (spiritual) sons of the Jina assembled. 2. In this assembly Thera Kassapa was chief, he who resembled the Teacher, a great leader; on earth is not his equal. 3. Kassapa, after having selected five hundred amongst the Arahats, taking always the most worthy ones, composed the collection of the Dhamma. 4. Out of compassion for created beings, in order to establish the Faith for a long time, he made, after the lapse of three months, when the fourth month and the second beginning of the Vassa<sup>1</sup>) had arrived, the collection of the Dhamma. 5. At the entrance of the Sattapaṇṇa cave, in the Magadha town Giribbaja (Rājagaha), this first council was finished after seven months. 6. At this council many Bhikkhus (were present), the original depositaries (of the Faith), and who had all reached perfection in the doctrine of the protector of the world. 7. Kassapa was the chief propounder of the Dhutavāda precepts according to the doctrine of the Jina; Ānanda was the first of those learned (in the Suttas), (the Thera) called Upāli was chief in the Vinaya, — 8. Anuruddha in the supernatural visions, Vaṅgīsa in promptly comprehending, Puṇṇa among the preachers of the Dhamma, Kumārakassapa among the students of various tales, — 9. Kaccāna in establishing distinctions, Koṭṭhita in analytical knowledge. There were, besides, many other

1) See Mahāvagga, 3, 2.

great Theras who were original depositaries (of the Faith). 10. By these and other saintly Theras who had fulfilled their duties, to the number of five hundred, was the collection of the Dhamma and of the Vinaya made; because it was collected by the Theras, it is called the doctrine of the Theras (*theravāda*). 11. They composed the collection of the Dhamma and of the whole Vinaya by consulting Upāli about the Vinaya and learned Ānanda about the Dhamma. 12. 13. Both these, Thera Upāli and Ānanda who had obtained perfection in the true Doctrine, had learned the Dhamma and Vinaya from the Jina; and, clever in the Suttas, they proclaimed what had been taught in long expositions and also without exposition, the natural meaning as well as the recondite meaning. 14. Having received the perfect word (of Buddha), the first (among doctrines), from the first (among teachers), these Theras and original depositaries (of the Faith) made the first collection. Hence this doctrine of the Theras is also called the first (or primitive) doctrine. 15. The most excellent Theravāda remained pure and faultless for a long time, for ten times ten years.

16. When the first hundred years had been completed and the second century had begun, a great schism happened, a most violent one, in the doctrine of the Theras. 17. 18. Twelve thousand Vajjiputtas of Vesālī assembled and proclaimed at Vesālī, best of towns, the ten indulgences in the doctrine of Buddha, viz.: the indulgence of (keeping) salt in a horn, of the two inches, of the village and the monastery, of residences, of (obtaining) consent, of example, of milk-whey, of toddy, of silver, of seats without fringes. 19. They proclaimed (a doctrine) which was against the Faith, against the discipline, and repugnant to the doctrine of the Teacher; splitting the (true) meaning and the Faith, they proclaimed what was contrary to it. 20. In order to subdue them, many pupils of Buddha, twelve hundred thousand (spiritual) sons of the Jina, assembled. 21. In this congregation the eight chief Bhikkhus, resembling the Master, great leaders, diffi-

and expressed their assent to the discipline as it had been established in the doctrine of the Buddha. 53. All these who had obtained a (supernatural) insight, who were expert in reaching meditation, who were quit of their load, and saved, assembled together.

Here ends the history of the second Council.

## V.

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great Theras who were original depositaries (of the Faith). 10. By these and other saintly Theras who had fulfilled their duties, to the number of five hundred, was the collection of the Dhamma and of the Vinaya made; because it was collected by the Theras, it is called the doctrine of the Theras (*theravāda*). 11. They composed the collection of the Dhamma and of the whole Vinaya by consulting Upāli about the Vinaya and learned Ānanda about the Dhamma. 12. 13. Both these, Thera Upāli and Ānanda who had obtained perfection in the true Doctrine, had learned the Dhamma and Vinaya from the Jina; and, clever in the Suttas, they proclaimed what had been taught in long expositions and also without exposition, the natural meaning as well as the recondite meaning. 14. Having received the perfect word (of Buddha), the first (among doctrines), from the first (among teachers), these Theras and original depositaries (of the Faith) made the first collection. Hence this doctrine of the Theras is also called the first (or primitive) doctrine. 15. The most excellent Theravāda remained pure and faultless for a long time, for ten times ten years.

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cult to conquer, great teachers, were — 22. Sabbakâmi and Sâlha, Revata, Khujjasobhita, Vâsabhagâmi and Sumana, Sambhûta who resided at Sâna, — 23. Yasa, the son of Kâkaṇḍaka, a sage praised by the Jina. In order to subdue those wicked men (the Vajjiputtas), they came to Vesâlî. 24. Vâsabhagâmi and Sumana were pupils of Anuruddha, the other Theras (pupils) of Ânanda; they had all formerly seen Tathâgata. 25. At that time Asoka, the son of Susunâga, was king; that prince ruled in the town of Pâtaliputta. 26. The eight Theras of great (supernatural) power gained one party for themselves, and destroying (the doctrine of) the ten indulgences they annihilated those wicked ones. 27. 28. After having annihilated the wicked Bhikkhus and after having crushed the sinful doctrine, those eight Theras of great (supernatural) power, those Bhikkhus selected seven hundred Arahats, choosing the best ones, in order to purify their own doctrine, and held a council. 29. This second council was finished in eight months at Vesâlî, best of towns, in the hall called Kûtâgâra.

30. 31. The wicked Bhikkhus, the Vajjiputtakas who had been excommunicated by the Theras, gained another party; and many people, holding the wrong doctrine, ten thousand, assembled and (also) held a council. Therefore this Dhamma council is called the Great Council (*mahâ-saṃgîti*).

32. The Bhikkhus of the Great Council settled a doctrine contrary (to the true Faith). Altering the original redaction they made another redaction. 33. They transposed Suttas which belonged to one place (of the collection), to another place; they destroyed the (true) meaning and the Faith, in the Vinaya and in the five Collections (of Suttas). 34. 35. Those Bhikkhus, who understood neither what had been taught in long expositions nor without exposition, neither the natural meaning nor the recondite meaning, settled a false meaning in connection with spurious speeches of Buddha; these Bhikkhus de-



of the letter. 36. Rejecting single passages of the Suttas and of the profound Vinaya, they composed other Suttas and another Vinaya which had (only) the appearance (of the genuine ones). 37. Rejecting the following texts, viz.: the Parivâra which is an abstract of the contents (of the Vinaya), the six sections of the Abhidhamma, the Paṭi-sambhidâ, the Niddesa, and some portions of the Jâtaka, they composed new ones. 38. Forsaking the original rules regarding nouns, genders, composition, and the embellishments of style, they changed all that.

39. Those who held the Great Council were the first schismatics; in imitation of them many heretics arose. 40. Afterwards a schism occurred in that (new school); the Gokulika and Ekabyohâra Bhikkhus formed two divisions. 41. Afterwards two schisms took place amongst the Gokulikas: the Bahussutaka and the Paññatti Bhikkhus formed two divisions. 42. 43. And opposing these were the Cetiya, (another) division of the Mahâsaṃgîtikas. All these five sects, originating from the Mahâsaṃgîtikas, split the (true) meaning and the Doctrine and some portions of the Collection; setting aside some portions of difficult passages, they altered them. 44. Forsaking the original rules regarding nouns, genders, composition, and the embellishments of style, they changed all that.

45. In the orthodox school of the Theras again a schism occurred: the Mahimsâsaka and Vajjiputtaka Bhikkhus formed two sections. 46. In the school of the Vajjiputtakas four sections arose, viz.: the Dhammuttarikas, Bhaddayânikas, Channagarikas, and Sammitis. 47. In later times two divisions arose among the Mahimsâsakas: the Sabbatthivâda and Dhammagutta Bhikkhus formed two divisions. 48. The Sabbatthivâdas and Kassapikas, the Kassapikas and Saṃkantikas, and subsequently another section, the Suttavâdas, separated themselves in their turn. 49. These eleven schools which separated themselves from the Theravâda, split the (true) meaning and the Doctrine and some portions of the Collection; setting aside some portions of difficult passages, they altered them. 50. For-

saking the original rules regarding nouns, genders, composition, and the embellishments of style, they changed all that.

51. Seventeen are the heretical sects, and there is one orthodox sect; together with the orthodox sect they are eighteen at all. 52. The most excellent Theravâda which resembles a large banyan tree, is the complete doctrine of the Jina, free from omissions or additions. The other schools arose as thorns grow on the tree. 53. In the first century there were no schisms; in the second century arose the seventeen heretical schools in the religion of the Jina. 54. The Hemavatikas, Râjagirikas, Siddhattas, Pubba- and Aparaselikas, and sixthly the Apararâjagirikas arose one after the other.

Here ends the description of the schools of the teachers.

(At the time of the second Council the Theras forecast the following events<sup>1</sup>):

55. „In the future time, after a hundred and eighteen years, a certain Bhikkhu will arise, a Samana able (to suppress the schisms of that time). 56. Descending from Brahma's world he will be born in the human race, originating from a Brâhmaṇa tribe, an accomplished master of all Mantras (Vedas). 57. His name will be Tissa, his surname Moggaliputta; Siggava and Candavajjî will confer on the youth the Pabbajjâ ordination. 58. Then, having received the Pabbajjâ ordination and attained the knowledge of the sacred texts, Tissa will destroy the Tittthiya doctrines and establish the (true) faith. 59. A royal chief called Asoka will govern at that time in Pâṭaliputta, a righteous prince, an increaser of the empire.“

60. All the seven hundred Bhikkhus, the Theras, having taught the (true) doctrine and destroyed (the heresy of) the ten indulgences, had attained Parinibbâna. 61. Descend-

ing from Brahma's world he was born in the human race; at the age of sixteen he had mastered the whole Veda.

62. (Once young Tissa thus addressed the Thera Siggava, who had come to his father's house:) „I ask the Samana a question, answer these questions (concerning) the R̥gveda, the Yajurveda, the Sāmaveda and also the Niḡhaṇtu, and fifthly the Itihāsa“; — 63. and the Thera having given his permission, he asked an exceedingly difficult question. Siggava then spoke to the youth possessed of mature knowledge: 64. „I also will ask you, young man, a question set forth by the Buddha; if you are clever, answer my question truly.“ 65. When the question had been pronounced, (Tissa said:) „That I have neither seen nor heard; I will learn this Mantra, I desire to receive the Pabbajjā ordination.“ 66. Leaving the narrow way of the life of a layman, the youth went forth into the houseless state and to the condition of calm, according to the Jina's faith. 67. The disciple, desirous of learning and full of reverence, was taught the nine-fold doctrine of the Teacher by learned Candavajjī. 68. Siggava who had vanquished the young man, conferred on him the Pabbajjā ordination; learned Candavajjī taught the well trained (disciple), versed in the Vedas, the nine-fold (doctrine); (having done so,) these Theras attained Parinibbāna.

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69.<sup>1)</sup> Two years of Candagutta, fifty-eight of king Pakuṇḍaka having elapsed, Siggava having just completed his sixty-fourth year, Moggaliputta received from Thera Siggava the Upasampadā ordination. 70. Tissa Moggaliputta, having learned the Vinaya from Candavajjī, reached emancipation by the destruction of the substrata (of existence). 71. Siggava and Candavajjī taught the glorious Moggaliputta all the Piṭakas which are filled with collections referring to both (Bhikkhus and Bhikkhunīs) (*or*:

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1) In the following account, some of the numbers mentioned are evidently wrong; I have preferred, however, not to correct them, since the cause of these errors may be attributed as well to the author as to copyists.

the Sutta collection, as it had been settled at the two convocations?). 72. Siggava, possessed of (true) knowledge, made the glorious Moggaliputta chief of the Vinaya, and attained Nibbāna after having completed seventy-six years. 73. Candagutta ruled twenty-four years; when he had completed fourteen years, Siggava attained Parinibbāna. 74. (Siggava was) a dweller in the forest, keeping the Dhutaṅga precepts, of limited desires, attached to forest life, full of goodwill, of subdued passions, and perfect in the true Doctrine. 75. In a remote, delightful abode, in the depth of a great forest, this hero (lived) alone without a companion, like a valiant lion in his mountain cave.

76. Sixteen years had elapsed after the protector of the world had attained Nibbāna, learned Upāli had completed sixty years; — 77. it was the twenty-fourth year of Ajātasattu's (reign) and the sixteenth of Vijaya's, (when) Dāsaka received the Upasampadā ordination from Thera Upāli. 78. The learned (Thera) called Dāsaka had completed forty years; ten years of Nāgadasa's (reign) and twenty of Pakundaka's (Paṇḍuvāsa's!) had elapsed, — 79. (when) Thera Sonaka received the Upasampadā from Dāsaka. The wise Thera called Sonaka had completed forty years; — 80. ten years of Kālāsoka's (reign) had elapsed; it was in the eleventh year of the interregnum in Tambapaṇṇi, (when) Siggava received the Upasampadā ordination from Thera Sonaka. 81. Two years of Candagutta's (reign) had elapsed; Siggava had completed sixty-four, and king Pakundaka fifty-eight years, (when) Moggaliputta received the Upasampadā ordination from Thera Siggava. 82. Six years of Asokadhamma's (reign), sixty-six of Moggaliputta, forty-eight (years) of king Muṭasīva had elapsed, (when) Mahinda received the Upasampadā ordination from Moggaliputta.

83. Upāli received the Vinaya from Buddha, Dāsaka received the whole Vinaya from Thera Upāli and taught it just as his teacher in the Faith (had done). 84. Thera Dāsaka taught Sonaka also the Vinaya; (Sonaka) taught it,

after having learnt it from his teacher. 85. Wise Sonaka who well knew the Dhamma and the Vinaya, in his turn taught Siggava the whole Vinaya. 86. The pupils of Sonaka were Siggava and Candavajji; the Thera taught both these pupils the Vinaya. 87. Tissa Moggaliputta, having learnt the Vinaya from Candavajji, reached emancipation by the destruction of the substrata (of existence). 88. Teacher Moggaliputta taught his pupil Mahinda the whole Vinaya, the complete doctrine of the Theras.

89. After the Sambuddha had attained Parinibbāna, resplendent Thera Upāli taught the Vinaya full thirty years. 90. This great Sage, after having made his pupil, the learned Thera called Dāsaka, chief of the Vinaya, attained Nibbāna. 91. Dāsaka in his turn made his pupil Thera Sonaka chief of the Vinaya, and attained Nibbāna sixty-four years (after his Upasampadā). 92. Sonaka who possessed the six supernatural faculties, after having made Siggava, the descendant of an Arya family, chief of the Vinaya, attained Nibbāna sixty-six years (after his Upasampadā). 93. Wise Siggava made young Moggaliputta chief of the Vinaya and attained Nibbāna seventy-six years (after his Upasampadā). 94. Tissa Moggaliputta made his pupil Mahinda chief of the Vinaya and attained Nibbāna eighty-six years (after his Upasampadā).

95. Seventy-four years of Upāli, sixty-four of Dāsaka, sixty-six of Thera Sonaka, seventy-six of Siggava, eighty of Moggaliputta: this is the Upasampadā of them all (*i. e.* the number of years which elapsed between their Upasampadā and their death).

96. Learned Upāli was the whole time chief of the Vinaya, Thera Dāsaka fifty years, Sonaka forty-four years, Siggava fifty-five years, the (Thera) called Moggaliputta sixty-eight years.

97. Prince Udaya reigned sixteen years; when six years of Udayabhadda's reign had elapsed, Thera Upāli attained Nibbāna. 98. The ruler Susunāga reigned ten years; after eight years of Susunāga's reign Dāsaka attained Parinibbāna. 99. After Susunāga's (Kālāsoka's!)



death the ten brothers succeeded; they reigned all jointly twenty-two years. In the sixth year of their reign Sonaka attained Parinibbâna. 100. Candagutta reigned twenty-four years; after fourteen years of his reign Siggava attained Parinibbâna. 101. The son of Bindusâra, illustrious prince Asokadhamma, reigned thirty-seven years. 102. When twenty-six years of Asoka's reign had elapsed, the (Thera) called Moggaliputta, after having exalted the splendour of the Religion, attained the end of his life and reached Nibbâna.

103. Learned Thera Upâli, a great teacher, attained Nibbâna seventy-four years (after his Upasampadâ), after having made his pupil, the learned Thera Dâsaka, chief of the Vinaya. 104. Dâsaka attained Nibbâna sixty-four years (after his Upasampadâ), after having in his turn made his pupil, Thera Sonaka, chief of the Vinaya. 105. Sonaka who possessed the six (supernatural) faculties, attained Parinibbâna sixty-six years (after his Upasampadâ), after having made Siggava, the descendant of an Arya family, chief of the Vinaya. 106. Wise Siggava attained Nibbâna seventy-six years (after his Upasampadâ), after having made young Moggaliputta chief of the Vinaya. 107. Tissa Moggaliputta attained Nibbâna eighty years (after his Upasampadâ), after having made his pupil Mahinda chief of the Vinaya.

## VI.

1. Two hundred and eighteen years after the Parinibbâna of the Sambuddha Piyadassana was anointed king. 2. When Piyadassana was installed, the miraculous faculties of royal majesty entered into him; he diffused the splendour which he had obtained in consequence of his merits, one yojana above and one beneath (the earth); the wheel of his power rolled through the great empire of Jambudîpa. 3. The Devas constantly brought to him (?) every day sixteen jars of water (?), filled with medical herbs of every description, from the Anotatta lake at the

top of the Himavat mountains. 4. The Devas then constantly brought every day fragrant teeth-cleansers made of the betel vine, which were grown in the mountains, soft, smooth, sweet, endowed with flavour, and delightful. 5. The Devas then constantly brought every day fragrant myrobalans, which were grown in the mountains, soft and smooth, endowed with flavour, desirable to great kings (?). 6. The Devas then constantly brought every day divine drinks and ripe mangos endowed with flavour and fragrance. 7. The Devas then constantly brought every day from the Chaddanta lake upper and under garments dyed with the five colours. 8. 9. The Nāga kings then constantly brought every day fragrant powder for washing the head, and also unguents, and fine seamless clothes to put on of the colour of jessamine, and precious collyrium; all these things (they brought) from the Nāga world. 10. The Devas then constantly brought every day sugar cane, quantities of Areca-nuts, yellow towels. 11. The parrots brought nine thousand loads of hill paddy which was picked out by rats; the bees made honey; the bears forged with sledge-hammers. 12. Heaven-born birds, sweet-voiced cuckoos constantly sang to men, (attracted) by the splendour of Asoka's merit. 13. The great Nāga whose age endures through a Kappa, the attendant of four Buddhas, wearing a golden chain, came, (attracted) by the splendour of (Asoka's) merit. 14. The glorious Piyadassi honoured him with garlands of jewels. Splendid rewards were received for alms (given to religious mendicants).

15. This grandson of Candagutta, the son of Bindusāra, (king Asoka), whilst a mere prince, was subking of Ujjeni, charged with collecting the revenue (of that province). During his progress he came to the town of Vedissa. 16. There the daughter of a Setthi, known by the name of Devī, having cohabited with him, gave birth to a most noble son. 17. Mahinda and Samghamittā chose to receive the Pabbajjā ordination; having obtained Pabbajjā, they both destroyed the fetter of (individual) existence.

18. Asoka ruled in Pātaliputta, best of towns; three

years after his coronation he was converted to Buddha's faith.

19. How great is the number of years between the time when the Sambuddha attained Parinibbāna in the Upavattana (at Kusinārā), and when Mahinda, the issue of the Moriya family, was born? 20. Two hundred years and four years more had elapsed: just at that time Mahinda, the son of Asoka, was born.

21. When Mahinda was ten years old, his father put his brothers to death; then he passed four years reigning over Jambudīpa. 22. Having killed his hundred brothers, alone continuing his race, Asoka was anointed king in Mahinda's fourteenth year. 23. Asokadhamma, after his coronation, obtained the (above-mentioned) miraculous faculties; exceedingly splendid and rich in meritorious works (he was), universal monarch of (Jambu)dīpa. 24. They crowned Piyadassi after full twenty years (?); he passed three years doing honour to Pāsāṇḍa infidels. 25. (There were) adherents of the sixty-two false doctrines, ninety-six kinds of Pāsāṇḍas who proceeded from the Sassata and Ucheda doctrines, all of them established on these two principles; — 26. Nigaṇṭhas and Acelakas and other ascetics and other Brahmans and sectarians. 27. Searching where truth and where falsehood was, he invited the infatuated, infidel Nigaṇṭhas (?) and sectarians of the Sassata and Ucheda doctrines, and Pāsāṇḍa and Tittiya infidels of different creeds outside the Faith, sectarian people. 28. After having invited the numbers of Tittiyas and having introduced them into his palace and having bestowed on them great gifts, he asked them an exceedingly difficult question. 29. Being asked this question, they could not answer it by their own power; the ignorant people answered like a man who being asked about the mango tree, replies concerning the Lakucha tree. 30. They all were content with low seats (?) (in the royal hall)<sup>1</sup>).

1) The king invited all the ascetics of different creeds to take the seats of which they deemed themselves worthy. All were content with lower seats, except Nigrodha, a Buddhist novice, who took his seat on the

After having annihilated all the Pāsāṇḍas and defeated the sectarians, — 31. the king thought: „Which other men may we find who are Arahats in this world or see the path towards Arahatship? 32. (Surely) they are to be found in the world; this world cannot be void of them (?). How may I obtain the sight of such worthy men? If I hear his (*i. e.* such a man's) well spoken words, I will give up to him my paternal realm and my conquests.“ 33. The king, thinking thus, found nobody worthy of his presents; unceasingly the king searched after virtuous, clever men. 34. Walking about in his palace and looking at many people, he saw the Samana Nigrodha who went along the road for alms. 35—41. When he saw Nigrodha whose walking, turning back and looking was graceful, who turned his eyes to the ground, who was adorned (by decent deportment), an Arahata, whose mind was peaceful, who had reached perfect self-control, who had subdued himself and protected and well defended himself (against human passions), who did not mix with noble people, who was stainless like the moon amidst clouds, fearless like a lion, brilliant like a fire-brand, venerable, unconquerable, firm, of a peaceful disposition, steadfast, who had destroyed his passions, had cleansed himself of all sins, who was the most excellent of men, who led a wandering life, the most excellent Samana, who was endowed with all virtues, the thought occurred to him, that he had been his companion during a former life (?)<sup>1</sup>). (Seeing) that ascetic who led a life worthy of a Muni, who was happy in consequence of his meritorious deeds in former existences, who had reached the fruition which is obtained by the path of Arahats, walking along the road in search of alms, that wise man thought, full of longing: 42. „Indeed this Thera is one of the venerable ones; like Buddha, the holy One in this world, and like his disciples, he has reached the fruition which is obtained by the transcendent path, and has reached liberation and salvation.“

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43. (Asoka) obtained the enjoyment of the five-fold delight, high bliss; delighted, he who was comparable to Sakka rejoiced like a poor man who has found a treasure, like one who has gained the desire of his heart (?). 44. 45. He spoke to one of his ministers: „Well, quickly conduct hither that Bhikkhu, that handsome young man of tranquil appearance, who walks along the road like an elephant, fearless and endowed with the ornament of tranquillity.“ 46. The king felt great content; highly delighted he thought in his mind: „Without doubt this excellent person whom I have never seen before, has reached the highest perfection.“ 47. Thinking thus, he again spoke thus: „Well prepared seats are spread; sit down on the seat which is worthy of an ascetic; I grant thee whichever thou desirest.“ 48. After hearing the speech of the king, he took (the king's) right hand (?) and mounted the throne. Fearlessly he sat down on the most excellent seat, just as Sakka, king of the gods, seats himself on the Paṇḍukambala.

49. The king thought: „This most excellent boy is certainly immovable and fearless; him ...

50. The king, recognizing that excellent tender boy who observed the customs of the Saints, (to be) well instructed and expert in Dhamma and Vinaya, again spoke thus, full of delight: 51. „Teach me the Faith which thou hast learnt; thou alone shalt be my teacher; I will obey the words which thou teachest me, o great Sage. Instruct me, I listen to thy preaching.“ 52. Having heard this exceedingly acute speech of the king, he who was well versed in the analytical distinctions of the nine-fold doctrine, thought over the precious Tipiṭaka and found the excellent sermon on Earnestness: 53.<sup>1)</sup> „Earnestness is the way to immortality, indifference is the way to death; the earnest do not die, the indifferent are like the dead.“ 54. When wise Nigrodha had pronounced this gladdening sentence, the king understood that highest motive

1) Dhammapada, v. 21.

(viz. earnestness): „This is the foundation of all doctrines whatsoever that have been preached by the omniscient Buddha. 55. To-day I choose as my refuge thee and Buddha with the Dhamma and the Saṃgha; together with my children and wives, with the number of my relatives I announce to thee my having become a lay-disciple. 56. Abiding together with children and wives in the refuge (of the Faith), in consequence of the arrival of Nigrodha, my spiritual guide, I offer four lacs of silver and eight (daily) portions of rice to the Thera.“

57. (The king having asked, whether there are many ascetics like Nigrodha, he replied:) „There are many disciples of Buddha, versed in the three-fold science, possessed of (magical) power, well acquainted with the exposition of the qualities of mind, who have subdued their passions and reached Arahatsip.“ 58. The king again spoke to the Thera: „I desire to meet with that precious Assembly; I will pay my respect to all (Bhikkhus) who come to the Assembly; I will listen to the Dhamma.“ 59. Sixty thousand ascetics assembled, and the messengers announced to the king: „A large congregation which is full of great joy, has assembled; go thou to see the congregation, as thou desiredst (to do).“ 60. Asokadhamma, the ruler of the earth, having heard what the messenger said, thus addressed the circle of his relations, his friends and counsellors and his kinsmen: 61. „We will offer presents on the occasion of the assembling of the great Saṃgha; we will show them attention as much as we can, as much as we are able. 62. Let them quickly make ready for me a hall, seats, water, attendants, gifts, and food, such as are worthy of being offered, and suitable. 63. Let the makers of curry and rice quickly make ready for me well cooked rice-milk, sweet, pure dishes. 64. I will bestow a great donation on the congregation of the Bhikkhus, the most excellent community. Let them beat the drums in the city, let them sweep the roads, let them scatter white sand and flowers of the five colours; — 65. let them place here and there garlands and trium-

phal arches, plantain trees, auspicious brimming jars, and let them place here and there ... — 66. and let them make flags of cloth and fasten them here and there; let the people, adorned with flower garlands, make this city resplendent. 67. Khattiyas, Brahmans, and Vessas, Suddas, and people of different extraction, adorned with various ornaments, shall take clothes, ornaments, flowers, burning torches, and shall proceed to meet the Congregation. 68. All kinds of bands of music, well trained musicians of various schools who are pleasant to hear and sweet-voiced, shall play (various melodies) ... and proceed to meet the Congregation, (a) most meritorious (act). 69. ... dancers and acrobats in auspicious attitudes (?), all shall go to meet the Congregation and shall amuse them, when they have assembled. 70. And let them worship (the Assembly) with large heaps of flowers of different kinds, (aromatic) powder of various descriptions, and unguents. 71. Let them prepare in the city every kind of pomp (?) and desirable gifts. 72. The inhabitants of the kingdom, devoted (?) to the Fraternity, shall undertake to do homage (to the Samgha), and shall do so during the whole day and during all the three watches (?) of the night."

73—75. That night having elapsed, the illustrious prince, causing food of excellent flavour to be prepared in his own residence, gave the following orders to his counsellors and his attendants: „Let all people procure heaps of perfumed garlands and flowers, many flowers, parasols, flags, lamps burning in the day-time; let them procure as much as I have ordered. 76. Let all (people dwelling) in this city, the merchants from the four quarters of the horizon, and all the royal officers, with their oxen, troops, and vehicles, follow me to meet the congregation of Bhikkhus." 77. The best of kings proceeded with great pomp; the ruler of the earth shone like Sakka (when he goes) to the Nandana garden. 78. The king in whose mind wisdom had arisen, proceeding in great haste towards the Bhikkhu congregation, saluted them, raising

his joined hands, and received greetings in return. 79. He spoke to the Bhikkhu congregation: „May (the Samgha) have compassion on me.“ 80. Taking the alms-bowl of the Thera, the Samgha's (spiritual) father, and paying reverence to him by (offering) various flowers, he entered the city. 81. Inviting them to enter his residence and to be seated, he offered to them with outstretched hands rice-milk and various highly precious food, hard and soft, as much as they wanted and desired. 82. When the congregation of Bhikkhus had finished their meal and removed their hands from the bowls, he offered to each Bhikkhu a suit of robes. 83. He distributed slippers (?), collyrium, oil, parasols, and also shoes, all the requisites of an ascetic, molasses and honey. 79<sup>b</sup>. 84. Introducing all the Bhikkhus, as many had assembled, into his interior apartments, Asokadhamma, the ruler of the earth, sat down. Sitting down the king invited the congregation of Bhikkhus (to accept) their gifts, (saying): 85. „I give as much as the Bhikkhus desire, whatever they choose.“ 86. After having gratified them with (a present of priestly) requisites and offered to them what was required (for their use), he asked them about the very profound, well propounded divisions of the Dhamma: 87. „Are there, venerable Sirs, sections taught by the kinsman of the Sun, by the indication of a certain number of divisions of the Dhamma, (according to) nouns, gender, and inflections, and also according to sections and to the composition?“ — 88. „It has been taught, o king, and has been numbered by the kinsman of the Sun; it is well divided, well promulgated, well explained, well taught, — 89. accompanied by reasons and replete with sense, well spoken without a fault: fixed attention, right exertion, the (magical) powers, the (five) organs (of spiritual life), — 90. the (ten) powers, the requisites for attaining supreme knowledge, and those leading to the supreme path, all of these are well divided and well taught: these are the seven divisions of the most excellent elements of supreme knowledge. 91. The doctrine preached by the Teacher, the highest among men,



the supreme, transcendent Truth which has been expanded and well divided, consists of nine Aṅgas<sup>1</sup>). 92. Full eighty-four thousand sections of the Doctrine have been taught by the kinsman of the Sun out of compassion for created beings. 93. He has preached the highest Truth, the most excellent ambrosia, which frees from transmigration, which is the path leading to the extinction of all suffering and an ambrosia-like medicine.“ 94. After hearing the speech pronounced by the Congregation of the Bhikkhus, the king, the chief of men, filled with joy and mirth, wisdom having arisen in his mind, pronounced these words to his royal court: 95. „Full and complete eighty-four thousand most precious sections of the Truth have been taught by the most excellent Buddha; — 96. I will build eighty-four thousand monasteries, honouring each single section of the Truth by one monastery.“ 97. The prince expending ninety-six kotis of treasure, he the king, gave immediately on that same day the order (for the erection of the buildings). 98. At that time there were in Jambudîpa eighty-four (thousand) towns; near each town he built one monastery. 99. And having completed the monasteries in three years' time, (the construction of) the Ârâmas being finished, the prince held during seven days a festival of offerings.

## VII.

1. There was a great assemblage from all parts of Jambudîpa, eighty kotis of Bhikkhus, ninety-six thousand Bhikkhunîs, the greater part of the Bhikkhus and Bhikkhunîs possessing the six (supernatural) faculties. 2. The Bhikkhus, by the greatness of their magical power leveling the surface of the earth, producing (the miracle called) the world-show, made visible the (84000 consecration-) festivals, worthy of veneration. 3. The king standing on

1) The Aṅgas of Buddha's doctrine are the well-known nine divisions, viz. Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhuta, Vedalla.

the Asokârâma, looked over (the whole of) Jambudîpa; by the Bhikkhus' magical power Asoka saw everything. 4. He saw all the Vihâras built all over the earth, the raised (?) flags, the flowers and arches and garlands, — 5. the plantains, the filled jars adorned with various flowers; he saw the whole extent of the great continent, the pomp all over the four quarters. 6. 7. Delighted, glad, looking at the festivals which were being celebrated, at the assembled fraternities of Bhikkhus and the assembled Bhikkhunîs and the beggars receiving rich alms which were prepared for them, seeing all the eighty-four thousand Vihâras, which were honoured (by festivals of consecration), — 8. Asoka joyfully made known to the fraternity of Bhikkhus: „I am, venerable Sirs, a relative of the religion of the teacher Buddha. 9. Great liberality has been shown by me out of reverence (?) for the Fraternity. 10. 11. By expending ninety-six koṭis, a great treasure, eighty-four thousand monasteries have been erected by me in honour of the (84000) sections of the Truth taught by the most excellent Buddha. I have daily made offerings of four lacs: — 12. one Cetiya offering, one to the (Bhikkhu) called Nigrodha, one to the preachers of the Religion, one for the requirements of the sick; boiled rice is distributed constantly every day, just as the Mahâ-gaṅgâ (gives her water). 13. I cannot find any other greater act of liberality. My faith is most firm; I am, therefore, a relation of the Faith.“ 14—16. After having heard the word spoken by king Asokadhamma, learned Moggaliputta who was well versed in the Scriptures, a clever decider of cases, answered the question of Asokadhamma, in order to secure a comfortable existence to the Fraternity, for the sake of the propagation of the Doctrine, and because he the wise one had learnt the future destiny (of the Faith): „The donor of the requisites (for the Bhikkhus) remains a stranger to the Faith, — 17. but that man who gives up his son or daughter, the issue of his body, and causes them to receive the Pabbajjâ ordination, becomes really a relation of the Faith.“ 18. 19. King

Asokadhamma, the ruler of the earth, having heard this speech, addressed both prince Mahinda, his son, and his daughter Saṃghamittā: „I presently shall be a relation of the Faith.“ Both children hearing what their father had said, agreed, (saying:) — 20. „Well, Sire, we agree, we will do what you have said; make us quickly receive the Pabbajjā ordination, become a relative of the Faith.“ 21. Mahinda, Asoka's son, had completed twenty years, and Saṃghamittā might be eighteen years of age. 22. When Asoka had completed six years, both his children received the Pabbajjā ordination, and Mahinda, the enlightener of the Island, received at once the Upasampadā ordination; — 23. at the same time Saṃghamittā began to exercise herself in the Sikkhā precepts. He (Mahinda) was like Moggaliputta a great teacher of the doctrine of the Theras.

24. Fifty-four years (after Moggaliputta's Upasampadā) Asokadhamma was crowned; (six years?) after Asoka's coronation, when Moggaliputta had completed sixty (?) years, Mahinda received the Pabbajjā ordination from Moggaliputta. 25. Mahādeva conferred the Pabbajjā ordination on him and Majjhanta the Upasampadā<sup>1)</sup>; these were the chiefs who acted compassionately towards Mahinda in (those) three ways. 26. Moggaliputta, his Upajjhāya, taught Mahinda, the enlightener of the Island, all the Piṭakas, their whole meaning, and the Doctrine. 27. Ten years after Asoka's coronation Mahinda had completed four years (after his Upasampadā), and had become a teacher of the whole scripture as handed down, and he had many pupils. 28. Mahinda studied and retained in his mind the well propounded, well divided Sutta (collection) as it had been settled at the two convocations, the doctrine of the Theras. 29. Moggaliputta instructed Mahinda, the son of Asoka, in the three sciences, (the doctrine regarding) the six (supernatural) faculties, the four analytical doctrines. 30. And Tissa Moggaliputta continuously taught Mahinda, his pupil, the whole Piṭaka of the Āga-

1) See Mahāvamsa, p. 37, l. 2.

mas (*i. e.* the Sutta-Pitaka). 31. When (Asoka) had completed three years, (the story of) Nigrodha (happened), after the fourth year (he put his) brothers (to death), after his sixth year Mahinda, the son of Asoka, received the Pabbajjā ordination. 32. Both sons of Konti, the Theras Tissa and Sumitta, who possessed the great (magical) faculties, attained Parinibbāna after Asoka's eighth year. 33. Those royal children received the Pabbajjā ordination, and both Theras attained Nibbāna.

34. Many Khattiyas and Brahmans declared their intention of becoming lay disciples, and great gain and honour accrued to the faith of Buddha; — 35. the schismatics and heretics lost both gain and honour. Paṇḍaraṅgas and Jaṭilas, Nigaṇṭhas, Acelakas, and others — 36. resided (in the Buddhist Vihāras) during seven years; the Uposatha ceremonies were performed by incomplete congregations; saintly, clever, and modest men did not appear at the Uposatha ceremonies. 37. When a hundred years and (another) hundred and thirty-six had elapsed (after the Parinibbāna of the Buddha), sixty thousand Bhikkhus dwelt in the Asokārāma. 38. Ājivakas and sectarians of different descriptions ruined the Doctrine; all of them wearing the yellow robe injured the doctrine of the Jina. 39. Surrounded by one thousand Bhikkhus, Moggaliputta, the chief of the school, who possessed the six (supernatural) powers and the great (magical) faculties, convened a Council. 40. Wise Moggaliputta, the destroyer of the schismatic doctrines, firmly established the Theravāda and held the third Council. 41. Having destroyed the different (heretical) doctrines and subdued many shameless people and restored splendour to the (true) faith, he proclaimed (the treatise called) Kathāvatthu. 42. From that Moggaliputta Mahinda, who was the pupil of that teacher, learnt the true religion. 43. (Moggaliputta) taught him the five Nikāyas and the seven sections (of the Abhidhamma); he the hero, the clever one learnt from his teacher the two Vibhaṅgas of the Vinaya, the Parivāra, and the Khandhaka.

44. When the second century and thirty-six years more had elapsed (since the Buddha's death), again a most dreadful schism arose in the Theravâda. 45. In the city of Pâtaliputta ruled prince Dhammâsoka, a great king, who was a believer in the faith of Buddha. 46. He bestowed great gifts on the Saṃgha, the best and most excellent of congregations; in one day he expended four lacs. 47. One he gave in honour of the Cetiyas, another for the preaching of the Dhamma, one for the requirements of the sick, one to the Saṃgha. 48. Infidels, sixty thousand in number, seeing this gain and these great honours, furtively attached themselves (to the Saṃgha). 49. The Pâtimokkha ceremonies in the monastery of the Asokârâma were interrupted; a minister who ordered the Pâtimokkha ceremonies to be performed, killed (some) of the Saints. 50. In order to destroy the infidels, many disciples of Buddha, sixty thousand sons of the Jina assembled. 51. At that convocation the son of Moggali was the president, a great chief, similar to the Teacher; he had not his like on earth. 52. The king asked the Thera about the case of the slaughter of the Saints; having performed a miracle, he satisfied the desire of the king. 53. Having received the Doctrine from the Thera, the king destroyed the Bhikkhu emblems of those who had furtively attached themselves (to the Saṃgha). 54. The reckless infidels, performing the Pabbajjâ rite according to their own doctrine, injured the faith of the Buddha just as (men mix) pure gold (with baser metals). 55. They all were sectarian, opposed to the Theravâda; and in order to annihilate them and to make his own doctrine resplendent, — 56. the Thera set forth the treatise belonging to the Abhidhamma, which is called Kathâvatthu. A similar punishment, a similar destruction of an opposite doctrine never occurred. 57. 58. After having promulgated the treatise called Kathâvatthu which belongs to the Abhidhamma, the presiding Thera, in order to purify his own doctrine and (to establish) the Faith for a long time, selected one thousand Arahats, choosing the best ones, and



held a Council. 59. In the monastery of the Asokârâma which had been built by king Dhammâsoka, this third convocation was finished in the space of nine months.

Here ends the Council of the true Faith which lasted nine months.

## VIII.

1. Far-seeing Moggaliputta who perceived by his supernatural vision the propagation of the Faith in the future in the neighbouring countries, — 2. sent Majjhantika and other Theras, each with four companions, for the sake of establishing the Faith in foreign countries (and) for the enlightenment of men. 3. „Preach ye together with your brethren (?) powerfully the most excellent religion to the foreign countries, out of compassion for created beings.“

4. The great sage Majjhantika went to the country of the Gandhâras; there he appeased an enraged Nâga and released many people from the fetters (of sin). 5. Mahâdeva who possessed the great (magical) powers, went to the realm of Mahisa; urging (the people) by (the description of) the suffering in hell, he released many people from their fetters. 6. Then another (Thera), Rakkhita, skilled in magical transformations, rising into the air, preached the Anamataggiya discourse<sup>1</sup>). 7. The wise Thera called Yonakadhammarakkhita converted the Aparantaka country by preaching the Aggikkhandhopama Sutta. 8. The Thera Mahâdhammarakkhita who possessed the great (magical) powers, converted Mahârâttha by preaching the Nâradakassapajâtaka. 9. The Thera Mahârakkhita who possessed the great magical powers, converted the Yavana region by preaching the Kâlakârâma Suttanta. 10. The Thera who originated from the Kassapa tribe, Majjhima, Durabhisâra, Sahadeva, Mûlakadeva, converted the multitude of Yakkhas in the Himavat. 11. They preached there the Suttanta called Dhammacakkappavattana. 12. Sona and

1) The country converted by this Thera is called by Buddhaghosa Vanavâsa.

Uttara who possessed the great magical powers, went to Suvannabhūmi; there they conquered the multitudes of Pisācas and released many people from their fetters. 13. Mahinda, going with four companions to the most excellent island of Laṅkā, firmly established (there) the Faith and released many people from their fetters.

## IX.

1. The island of Laṅkā was called Sīhala after the Lion (sīha); listen ye to the narration of the origin of the island which I (am going to) tell.

2. The daughter of the Vāṅga king cohabited in the forest with a lion dwelling in the wilderness, and in consequence gave birth to two children. 3. Sīhabāhu and Sīvalī were beautiful youths; the name of their mother was Susimā, and their father was called the Lion. 4. When their sixteenth year had elapsed, (Sīhabāhu) departed from his cave, and then built a most excellent town called Sīhapura. 5. The son of the Lion, a powerful king, ruled over a great kingdom, in Lālaratṭha, in the most excellent town of Sīhapura. 6. Thirty-two brothers were the sons of Sīhabāhu; Vijaya and Sumitta were the eldest among them, beautiful princes. 7. Prince Vijaya was daring and uneducated; he committed most wicked and fearful deeds, plundering the people. 8. The people from the country and the merchants assembled; they went to the king and complained against the bad conduct of Vijaya. 9. The king, having heard their speech, full of anger, gave this order to the ministers: „Remove ye that boy. 10. Let them remove from the country all those attendants, his wives, children, relations, maid-servants, man-servants, and hired workmen.“ 11. He was then removed, and his relations were separated from him; so they went on board ship, and (the ship) sailed away on the sea. 12. „May they drift wherever they like; they shall not show their faces again nor shall they ever come back to dwell in our kingdom and country.“ 13. The ship in which the children had

embarked was helplessly driven to an island, the name of which was then called Naggadīpa. 14. The ship in which the wives had embarked was helplessly driven to an island, the name of which was then called Mahilāratt̥ha. 15. The ship in which the men had embarked went, sailing on the sea, losing her way and her bearings, to the port of Suppāra. 16. The people of Suppāra then invited those seven hundred men to disembark, and offered them lavish hospitality and honours. 17. During this hospitable reception Vijaya and all his followers unnoticed (?) committed barbarous deeds. 18. They made themselves guilty of drinking, theft, adultery, falsehood, and slander, of an immoral, most dreadful, bad conduct. 19. (The people) indignant at such cruel, savage, terrible and most dreadful deeds being committed against themselves, consulted together: „Let us quickly kill those rascals.“

20. There is an island (formerly) called Ojādīpa, Varadīpa, or Maṇḍadīpa, the (recent) name of which is Laṅkā-dīpa, and which is (besides) known by the name of Tambapanni. 21. 22. At the time, when Sambuddha, highest of men, attained Parinibbāna, that son of Sīhabāhu, the prince called Vijaya, having left the land called Jambudīpa, landed on Laṅkā-dīpa. It had been foretold by the most excellent Buddha, that that prince one day would be (its) king. 23. The Teacher at that time had addressed Sakka, the chief of gods: „Do not neglect, Kosiya, the care of Laṅkā-dīpa.“ 24. Sujampati the king of gods, having heard the Sambuddha's command, committed to Uppalavanna the business of guarding the island. 25. Having heard the command of Sakka that powerful Devaputta with his attendant demons kept guard over the island.

26. Vijaya, having stopped three months at Bhārukaccha and exasperated the inhabitants, went again on board his ship. 27. That crowd of men having gone on board their ship, sailing over the sea, were driven away by the violence of the wind, and lost their bearings. 28. They came to Laṅkā-dīpa, where they disembarked and went on shore. Standing on dry ground, being ex-

hausted by great hunger, thirst and fatigue, they were unable (?) to walk on foot. 29. They crawled about on the ground with both hands and knees; afterwards, when they rose and stood upright, they saw that their hands were resplendent (copper-coloured). 30. The red-coloured dust of the ground covered their arms and hands; hence the name of that place was called Tambapaṇṇi (copper-palmed). 31. Tambapaṇṇi was the first town in the most excellent Laṅkādīpa; there Vijaya resided and governed his kingdom. 32. Vijaya and Vijita together with Anurādhana-khatta, Accuta-gāmi, and Upatissa are those who came first to this country. 33. Many people, crowds of men and women, came together; (hence each) prince founded a town in the different parts. 34. The town of Tambapaṇṇi surrounded by suburbs was built by Vijaya in the south on the most lovely bank of the river. 35. Vijita founded Vijita(pura), the same founded Uruvela. The minister who was called after the asterism (Anurādhā) founded Anurādhapura. 36. He who was called Accuta-gāmi then founded Ujjeni, Upatissa founded Upatissanagara which had well arranged markets, which was prosperous, opulent, large, charming, and lovely. 37. The king called Vijaya by name was the first ruler who reigned in Tambapaṇṇi over the delightful island of Lankā. 38. When seven years (of his reign) had passed, the land was crowded with people. That prince reigned thirty-eight years.

39. In the ninth month after (Gotama) had become Buddha, the host of Yakkhas was destroyed; in the fifth year after his attaining Buddhahood the Jina conquered the Nāgas; in the eighth year after his attaining Buddhahood he completed the Samāpatti meditations (in Lankā). 40. On these three occasions the Tathāgata came hither. In the last year of the Buddha Vijaya came hither. 41. The Sambuddha, the most excellent of men, made (the island fit for) the residence of men; the Sambuddha (afterwards) reached complete Nibbāna by the entire annihilation of the substrata of existence.

42. Prince (Vijaya) reigned thirty-eight years after the Parinibbâna of the Sambuddha, the light-giving king of Truth. 43. He despatched a messenger to Sihapura to the (prince) called Sumitta, (with this message): „Come one (of you) quickly to us, to the most excellent island of Lankâ; — 44. there is nobody to govern this kingdom after my death. I hand over to you this island which I have acquired by my exertions.“

### X.<sup>1)</sup>

1. The daughter of the Sakka prince Paṇḍu, the princess called Kaccânâ, came over hither from Jambudîpa in order to preserve the dynasty. 2. She was crowned as the queen-consort of Paṇḍuvâsa; from this marriage eleven children were born: 3. Abhaya, Tissa, and Utti, Tissa, and Asela the fifth, Vibhâta, Râma, and Siva, Matta together with Mattakala. 4. The youngest of them was a daughter known by the name of Cittâ; because she fascinated the hearts of the men who saw her, she was called Ummâdacittâ (fascinating Cittâ).

5. (Paṇḍuvâsa) arrived in Upatissagâma in the same year in which he was crowned. This king reigned full thirty years.

6. There were seven Sâkiya princes, the grand-children of Amitodana, born in the family of the Lord of the world: Râma, Tissa, and Anurâdha, Mahâli, Dîghâvu, Rohana, Gâmanî the seventh of them.

7. The son of Paṇḍuvâsa, prince Abhaya by name, reigned immediately (after his father) twenty years. 8. The wise son of Dîghâvu, the clever Gâmanî, who attended Paṇḍuvâsa, cohabited with the princess Cittâ. 9. In con-

1) This chapter belongs to the most fragmentary parts of the whole work. First is related the marriage of Paṇḍuvâsa and Kaccânâ (vv. 1—4). After a stanza referring to the length of Paṇḍuvâsa's reign (v. 5), the names of Kaccânâ's brothers are given who came over to Ceylon (see Mahâvamsa, p. 56). The following verses contain a short abstract of what is related at length in the Mahâvamsa, pp. 57 et seq.



sequence of that intercourse the prince called Paṇḍuka was born. Saving his life (from the persecutions of his uncles), (Paṇḍuka) resided in Dovârikamaṇḍala.

## XI.

1. Abhaya's twentieth year having elapsed, Pakuṇḍa had completed his twentieth year. Pakuṇḍa was crowned when the thirty-seventh year from his birth had elapsed. 2. After Abhaya's twentieth year Pakuṇḍa lived as a robber; seventeen years later he put to death seven of his maternal uncles, and received the royal coronation in the town of Anurâdhapura. 3. When ten years (of his reign) had elapsed, and sixty years (of it) were still to follow, he fixed the boundaries of the villages and completely tranquillized (the country). 4. Enjoying sovereignty both over men and Yakkhas, Pakuṇḍa reigned during full seventy years. 5. The son of Pakuṇḍa was the prince called Muṭasîva; this king reigned sixty years over Tambapanni.

6. 7. There were then ten brothers, the sons of Muṭasîva: Abhaya, Tissa, and Nâga, Utti together with Mattâbhaya, Mitta, Siva, and Asela, Tissa, and Kira completing the number of ten, and princess Anulâ and Sîvalâ, the daughters of Muṭasîva. 8. When eight years of Ajâtasattu had elapsed, Vijaya came hither; after the fourteenth year of Udaya Vijaya expired. After the sixteenth year of Udaya they crowned Paṇḍuvâsa. 9. In the interval between the two kings Vijaya and Paṇḍuvâsa, Tambapanni was without a king during one year. 10. In the twenty-first year of Nâgadâsa, Paṇḍuvâsa died, and they crowned Abhaya in the twenty-first year of Nâgadâsa.

11. ... seventeen years<sup>1)</sup>; twenty-four ...

12. In the fourteenth year of Candagutta the king called Pakuṇḍa died; in the fourteenth year of Canda-

1) The first words of this fragment seem to refer to the interreign after Abhaya's death, which lasted seventeen years. The number of twenty-four I cannot explain.

gutta they crowned Muṭasīva. 13. Seventeen years had elapsed after the coronation of Asoka, then Muṭasīva died.

14. When seventeen years of that king (that is, Asoka) and six months of the next year had elapsed, in the second month of the winter season, under the most auspicious Nakkhatta of Asālhā, Devānampiya was installed in the kingdom of Tambapanni. 15. At the foot of the Chāta mountain three bamboo poles were to be found. (The first was) white like silver; its creeper shone like gold. 16. 17. There was also (the second), the flower pole, (whereon most beautiful,) delightful (figures) like the shapes of flowers (presented themselves), dark blue, yellow, red, pure white, and black; and so also (the third), the bird-pole on which birds (appeared), each with its natural colours, and also quadrupeds. 18. The eight descriptions of pearls (also presented themselves), viz. the horse pearl, the elephant pearl, the chariot pearl, the myrobalan pearl, the bracelet pearl, the signet pearl, the Kakubha pearl, the Sadisa (Pākatika?) pearl. 19. When Devānampiya had succeeded to the throne, (the people,) moved by the splendour of his coronation, brought the three kinds of gems from the Malaya country, the three bamboo poles from the foot of the Chāta hill, and the eight kinds of pearls from the sea-shore. 20. Great crowds brought in the space of seven days, in consequence of Devānampiya's merit, the gems which were produced in Malaya and which were worthy of a king. 21. When the king saw these costly, precious treasures, the unequalled, incomparable, wonderful, rare treasures, — 22. 23. he spoke with a heart full of joy: „I am high-born, noble, the chief of men; such is the reward of my righteous deeds; look at the treasures I have gained, which are worth many lacs and are produced in consequence of my merit. Who is worthy to receive the donation of these treasures, — 24. my mother or my father, a brother, relations, friends, or companions?“ Thus meditating the king remembered prince Asoka. 25. Devānampiyatissa and Dhammāsoka, the master of men, were both intimate friends, united by faithful

affection, though they never had seen each other. 26. „I have a dear ally, the ruler of Jambudîpa, the righteous Asokadhamma, a friend dear as my life. 27. He is worthy to receive from me the gift of these treasures, and I also am worthy to present unto him the treasure of these most precious ornaments (?). 28. Arise, my dear (?)<sup>1)</sup>, quickly take these treasures, go to Jambudîpa, to the city called Puppha(pura), and present these most precious treasures to Asoka, my ally.“

29. Mahâaritttha, Sâla, the Brâhmaṇa Parantapabbata, the astrologer Puttatisa, these four men were the messengers despatched by Devânampiya. 30. Devânampiya sent the three resplendent gems, the eight excellent pearls, and the three (bamboo poles which had the size of) chariot poles, besides a collection of the most precious chanks, together with many valuable objects. 31. The king sent his minister Sâla and his commander-in-chief Aritttha, Parantapabbata, and his astrologer Puttatisa, who were delighted (?) (with this service).

32. (Asoka in return sent) a royal parasol, a ... of Sâra wood (?), a diadem, ear ornaments, water from the Ganges, and an (anointing) vase, a chank trumpet, and a palanquin, — 33. a right hand chank, a virgin, all that being worthy (?) of a royal coronation; a suit (a koṭi?) of clothes which are (cleansed by being passed through the fire) without being washed<sup>2)</sup>, costly towels, — 34. most precious yellow sandal wood, and measures of rouge, yellow, and emblic myrobalan; and therewith he sent this message: 35. „The Buddha is the best among those who are worthy of presents, the Faith is the best of all things which refer to the extinction of the passions, and the Saṅgha is the best field of merit: these are the three best objects in the world of men and Devas. 36. To this\* (triad) I, the prince, pay my reverence for the sake of the highest bliss.“

1) The king addresses his nephew Aritttha; see the Mahāvamsa, p. 69.

2) I have adopted Turnour's translation of „adhovimāṇ“ (Mahāvamsa, p. 70).

37. Those four messengers having sojourned five months (in Pâtaliputta, departed,) taking away the presents sent by Asokadhamma, — 38. and arrived in this island from Jambudîpa on the twelfth day of the increasing moon in the month of Vesākha. The requisites for the coronation having been sent by Asokadhamma, — 39. they celebrated a second coronation of king Devānampiya. This second coronation took place on the full moon day of the month of Vesākha; — 40. one month after that day, on the full moon day of the month of Jetṭha, Mahinda arrived in this island from Jambudîpa together with his six companions.

Here ends the description of the things for the royal coronation.

## XII.

1. The (monarch) called Asoka sent (to Devānampiya) a chowrie, a turban, a sword, a royal parasol, slippers, a diadem, a ... of Sâra wood, an (anointing) vase, a right hand chank, — 2. a palanquin, a conch trumpet, water from the Ganges, a koṭi of clothes which are (cleansed by being passed through the fire) without being washed, a golden vessel and spoon, costly towels, — 3. a man's load of water from the Anotatta lake, most precious yellow sandal wood, a measure of rouge, eye collyrium brought by the Nâgas, — 4. yellow and emblic myrobalan, costly Amata drugs, one hundred and sixty cart loads of fragrant hill paddy which had been brought by parrots; (all these things being) the rewards for his meritorious actions. 5. (Besides he sent the following message:) „I have taken my refuge in the Buddha, the Dhamma, and the Sangha; I have avowed myself a lay pupil of the Doctrine of the Sakyaputta. 6. Imbue your mind also with the faith in this triad, in the highest religion of the Jina, take your refuge in the Teacher.“ 7. Doing honour (to Devānampiyatissa by) this (commission), Asoka the illustrious despatched the messengers to Devānampiya.

As soon as the messengers had departed, — 8. many Theras who possessed the great (magical) powers addressed Mahinda, in the most excellent Asokârâma, out of compassion for the country of Laṅkā, (as follows:) 9. „The time has come to establish the Faith in the island of Laṅkā; go, most virtuous one, convert the island of Laṅkā.“ 10. The wise and learned Mahinda, the enlightener of the island, having heard the speech of the Fraternity, consented together with his companions. 11. Adjusting his robe so as to cover one shoulder, raising his clasped hands, and saluting them with an inclination of the head, (he said:) „I go to the island of Laṅkā.“ 12. The (prince) called Mahinda became then the chief of that number; Itṭhiya and the Thera Uttiya, Bhaddasāla and Sambala, — 13. and the novice Sumana who was possessed of the six (supernatural) faculties and of the great (magical) powers, those five great Theras being possessed of the (same) six (supernatural) faculties and great (magical) powers, departing from the Asokârâma went forth together with their retinue. 14. Wandering from place to place they reached Vedissagiri. They sojourned as long as they liked in the monastery of Vedissagiri. 15. Thera (Mahinda), having instructed his mother (in the doctrine of) the refuges, the moral precepts, and the Uposatha ceremonies, made the inhabitants of the island firm in the true faith and in the religion.

16. (Once) in the evening, Thera Mahinda, the great teacher, retiring into solitude, reflected whether the time would be favourable or unfavourable (for the conversion of Laṅkā). 17. Perceiving the thought of the Thera, Sakka the chief of gods appeared to the Thera, and thus addressed him face to face: 18. „The time has come to thee, great hero, to convert Laṅkā-dīpa; go quickly to the best of islands out of compassion for created beings. 19. Go to the most excellent Laṅkā-dīpa, preach the Dhamma to created beings; proclaim the four Truths, release men from the fetters (of sin); — 20. make illustrious the doctrine of the supreme Buddha in Laṅkā-dīpa. Thy (advent)



has been foretold by the Chief (of the Faith); the fraternity of Bhikkhus has elected thee, — 21. and I shall do service to thee at thy arrival in Laṅkāḍīpa and perform all that is necessary; it is time for thee to depart.“ 22. Having heard the speech of Sakka, Mahinda, the enlightener of the island, reflected (thus): „Bhagavat has rightly prophesied about me, the fraternity of Bhikkhus has elected me, — 23. and Sakka has exhorted me; I shall establish the Faith; I will go to Tambapaṇṇi; subtle is the people of Tambapaṇṇi, — 24. (yet) they have not heard of the well proclaimed path which leads to the destruction of all suffering. I shall proclaim it to them; I shall go to the island of Laṅkā.“ 25. Mahinda, the son of Asoka, who well knew the time and the season, having resolved to go to Laṅkā, told his companions (to come). Mahinda was the chief of that number; there were (then) his four fellow-pupils, — 26. the novice Sumana, and the lay-disciple Bhaṇḍuka. To these six men who were endowed with the six (supernatural) faculties, (Mahinda) who possessed the great (magical) powers, thus made known (his intention): 27. „Let us go now to the extensive, most excellent island of Laṅkā, let us convert many people and establish the Faith.“ 28. Expressing their assent (by exclaiming:) „Be it so“, they all were joyful. (They added:) „It is time, venerable sir, let us go to the mountain called Missaka; the king (Devānampiyatissa) is just leaving the town in order to hunt.“

29. Sakka, the chief of the gods, was delighted and addressed Thera Mahinda who had retired into solitude, with the following speech: 30. „Venerable sir, Bhagavat has given this prediction about thee: „In future times the Bhikkhu Mahinda will convert the island, he will propagate the religion of the Jina, he will set on foot there the kingdom of Righteousness, he will deliver created beings from great pain, and will establish them on firm ground, he will act for the welfare of many people, for the joy of many people, out of compassion for the world, for the good, for the welfare, and for the joy of gods and men.“

31. Thus Bhagavat has indicated thee, and now, at the present time, the Thera and the Bhikkhus have charged thee with the conversion of the island. It is time, great hero, to convert the island; the hour has come, great hero, to convert the island; upon thee this task has devolved; bear this burden, convert Tambapaṇṇi, propagate the religion of the Jina. I am thy obedient pupil who gets up before thee and walks behind thee." 32. (Mahinda replied:) „I accept what Bhagavat, our Teacher, has said; I will save Tambapaṇṇi, I will show the light (to the island) and cause the splendour of the Jina to increase. (Tambapaṇṇi) is covered and enclosed by the overclouding darkness of ignorance and of (worldly) existence; it is ruined by envy and selfishness; it cannot rise from the delusions which are produced by the fault of idleness; it has entered on a wrong way and goes far astray from the true path; it is exhausted; high born people have become (as it were) people covered with sores, and have become (feeble like) Muñja or Babbaja grass. Tambapaṇṇi has entirely been subdued by obstacles and passions in consequence of the obscurity of error and of the darkness of ignorance and of (worldly) existence; it is covered, pervaded, veiled, overshadowed, and girt round with that great darkness, the obscurity of error. 33. I shall destroy the darkness of error and throw light on all Tambapaṇṇi, I shall cause to shine the religion of the Jina."

Being thus exhorted by Vāsavinda, the chief of gods, by such a speech, he rose up from his solitude, and having attained to the fullness of resolve, he thus asked for the assent of the fraternity of Bhikkhus: 34. „Let us go to Tambapaṇṇi; the people of Tambapaṇṇi are subtle; (yet) they have not heard of the well proclaimed path which leads to the destruction of all suffering. I shall proclaim it to them, I shall go to the island of Lāṅkā."

35. Having resided thirty days on the delightful hill of Vedissa, (they reflected thus:) „It is now time to start; let us go to the best of islands." 36. They flew through the air from Jambudīpa, as the king of swans flies in the

air. Having thus risen, the Theras alighted on the best of mountains (Missaka). 37. To the east of the most excellent town (Anurâdhapura), on the cloud-like mountain they stationed themselves, on the top of Missaka, as swans (alight) on the summit of a hill. 38. The (Thera) called Mahinda was then the chief of that fraternity; Itthiya, Thera Uttiya, Bhaddasâla, and Sambala, — 39. the novice Sumana, and the lay-pupil Bhaṇḍuka, all these possessing the great (magical) powers, were the converters of Tambapanni. 40. The Thera, rising into the air as the king of swans rises to the sky, stationed himself to the east of the most excellent town on the cloud-like mountain, — 41. 42. on the top of Missaka, as swans (alight) on the summit of a hill. At that time Devânampiyatissa, the son of Muṭasiva, was king and ruler of Tambapanni. The eighteenth year had elapsed since the coronation of Asoka, — 43. and full seven months since the coronation of Tissa, when Mahinda, twelve years (after his Upasampadâ ordination), arrived in this island from Jambudîpa. 44. In the last month of summer, on the full moon day of the month Jetṭha, under the asterisms Anurâdhâ and Jetṭha, Mahinda at the head of his companions arrived on mount Missaka. 45. The king, going a hunting, (also) came to mount Missaka. A god who had assumed the form of an elk appeared to the king. 46. The king, seeing the elk, quickly rushed on him and running behind him he came to a place enclosed by hills. 47. There the Yakkha disappeared near the Thera; seeing the Thera sitting there, the king was frightened. 48. (The Thera reflected:) „As the king is alone, he shall see also me alone lest he should be frightened; when his troops have come up, then he may see the Bhikkhus (also).“ 49. There (Mahinda) saw the prince, the protector of the earth, who appeared like a wicked person, going to hunt; he called him by the name of that prince: „Come hither, Tissa“, thus he then addressed him. 50. (The king thought thus:) „Who is that solitary, bald-headed man without companion, wearing a yellow garment and wrapped in a mantle, who addresses

me in the language of non-human beings?" 51. (Mahinda replied:) „I whom you ask, o prince, o protector of the earth, am a Samana belonging to the world of men. We are Samanas, great king, pupils of the king of Truth; out of compassion towards thee we have repaired hither from Jambudîpa." 52. The king laid aside his weapons and seated himself by the side (of Mahinda); having seated himself, the king exchanged greetings with words full of deep meaning. 53. Having heard the speech of the Thera, he laid aside his weapons; then he approached the Thera, exchanged greetings with him, and sat down. 54. Gradually the ministers and the troops also arrived; forty thousand men in number they surrounded (the king and the Theras). 55. When the troops had come up, the king perceived the (other) seated Theras (and asked:) „Are there many other Bhikkhus, pupils of the universal Buddha?" 56. „There are many disciples of Buddha, versed in the threefold science, possessed of the (magical) powers, well acquainted with the exposition of the qualities of mind, who have subdued their passions and reached Arahatship."

57. After having ascertained by means of the Amba parable that this victorious king was a clever person, (Mahinda) preached to him the most excellent Hatthipada Sutta. 58. When they had heard that most excellent (portion of the) Doctrine, these forty thousand men took their refuge (with Buddha), like a wise man in whose mind faith has arisen. 59. Then the king, glad, highly delighted and joyful, addressed the fraternity of Bhikkhus: „Let us proceed to the town, my capital." 60. Quickly (Mahinda) converted the pious, learned and wise king called Devānam(piya) together with his army. 61. Hearing what the king said, Mahinda replied: „Go you, great king; we shall stay here." 62. When he had sent away the king, Mahinda, the enlightener of the island, addressed the fraternity of Bhikkhus: „Let us confer the Pabbajjā ordination on Bhanduka." 63. Having heard what the Thera said, they all quickly turning their thoughts (to-

wards that object) examined the village boundary and conferred the Pabbajjâ ordination on Bhaṇḍuka. At the same time he received the Upasampadâ ordination and attained Arahatship.

64. The Thera standing on the top of the mountain said to the charioteer<sup>1)</sup>: „Nay, a chariot is not suitable (to us); the Tathâgata has rejected (its use).“ 65. Having sent away the charioteer, the Theras who had subdued their senses and possessed the great (magical) powers, started through the air, as the king of swans (rises) to the sky. Descending from the sky, they alighted on the ground. 66. When the charioteer saw them who put on their under garments and dressed themselves in their robes, he joyfully went to tell the king. 67. When the king had (first) despatched the charioteer, he had thus addressed his ministers: „Erect a pavilion in the town within the precincts of the palace. 68. The princes and princesses, the queens, and the women of the harem who desire to meet them, may see the Theras who have arrived.“ 69. The high-born ministers, after having heard the speech of the king, constructed in the middle of the precincts of the palace a pavilion canopied with cloth. 70. A canopy was spread, a clean, white and spotless cloth; it was decorated with flags and shells, and adorned with white strips of cotton. 71. White sand was scattered, well mixed with white flowers; (such was) the white, decorated hall, similar to the snowy regions (of the skies). 72. Having decorated the hall with entirely white cloth and having made the floor level, they spoke to the king: 73. „The well constructed, beautiful hall, great king, is completed; choose now, Sire, seats which are suitable for ascetics.“ 74. At that moment the charioteer arrived announcing to the king: „A chariot, Sire, is not suitable for the Bhikkhu fraternity to sit down (therein). 75. O wonderful, Sire! all the Theras who possess the great (magical) powers, first remained behind me after having sent me away, (but now)

1) The king had sent his chariot the next morning for bringing the Theras to the town; see Mahâv., p. 81.



they have arrived before me. 76. A high seat and a great seat are not suitable for the Bhikkhus; order a carpet (for them); the Theras approach." 77. The king, delighted at hearing the speech of the charioteer, went forth to meet the Theras, and having saluted, he exchanged greetings (with them). 78. Taking the alms-bowls of the Theras and honouring them with perfumed garlands, the prince together with the Theras arrived at the gate of the royal palace. 79. The Thera, having entered the hall in the interior appartments of the king, saw the floor strewn (as above described) and the seat covered with cloth. 80. They sat down on the seats prepared for them which were covered with cloth. When they had seated themselves, the king gave them water, rice-gruel and food, — 81. and served to them with his own hands a most excellent meal. When the Thera had finished his meal and removed his hand from the bowl, — 82. (the king) addressed queen Anulâ together with the women of the interior appartments: „You know the opportunity, queen; it is time to pay your respects to them (the Theras).“ 83. Queen Anulâ, surrounded by five hundred girls, bowed to the Theras and honoured them to her heart's content. 84. Having approached the Theras and saluted them, she sat down. (Mahinda) preached to them the Dhamma; the great teacher exposed the fearful Peta stories, — 85. 86. the Vimâna stories, the Saccasamyutta. When they had heard that most excellent (portion of the) Doctrine, princess Anulâ and her five hundred attendants, like a wise man (?) in whose mind faith has arisen, attained the reward of Sotâpatti; this was the first case of the attainment (of a stage of sanctification which occurred in Lankâ).

### XIII.

1. The whole crowd, the multitude of people who had not seen the Theras before, assembled at the gate of the royal palace and set up a great shout. 2. The king hearing the great noise ... (asked:) „For what reason have

all these numerous people, has this great crowd assembled?" 3. (The ministers said:) „This great crowd, Sire, has assembled for seeing the Fraternity; as they did not obtain a sight (of them), they set up that great shout.“ 4. (The king replied:) „The palace is much too small for this multitude to place themselves therein; the elephant stables are not too small; (there) these crowds may see the Thera.“ 5. When (Mahinda) had finished his meal and gladdened (the king by preaching the Dhamma), he rose from his seat, left the royal palace, and went to the elephant stables. 6. In the elephant stables they prepared a magnificent couch; on that excellent couch Mahinda, the enlightener of the island, sat down. 7. Seated on that most excellent couch Mahinda, the chief of (that) company (of Bhikkhus), then preached the most excellent Devadûta Sutta. 8. Having heard that Devadûta discourse (which treats of) the most fearful (consequences of) former deeds, they were frightened and seized by great emotion, being terrified by the fear of hell. 9. When he saw that the people were oppressed by fear, he proclaimed the four Truths; at the end (of his discourse) one thousand men attained (sanctification); this was the second case of the attainment (of sanctification which occurred in Lañkā).

10. Leaving the elephant stables (he went forth), followed by a great crowd, delighting many people, as Buddha had done in Rājagaha. 11. The crowd left the town by the southern gate; there was a pleasure garden called Mahānandana, to the south of the town. 12. In (this) royal pleasure garden they prepared a magnificent couch; there the Thera sat down and preached the most excellent Dhamma. 13. There he preached the most excellent Bālapaṇḍita Suttanta. At that time one thousand created beings attained sanctification through the Dhamma. 14. 15. A great crowd then gathered in the Nandana pleasure garden; noble women and maidens, the daughters-in-law and the daughters of noble families crowded together in order to see the Thera. While he exchanged greetings with them, night had fallen. 16. (The king there-

fore addressed Mahinda:) „The Theras may pass the night here in the Mahânandana garden; it is too late for going hence to the distant dwelling in the mountains.“ 17. (Mahinda replied:) „The town which is filled with so many people, is too close by; in the night there will be a great noise; nay, let us go to that mountain which is like the palace of Sakka and well fitting for a retired existence.“ 18. (Tissa answered:) „There is a solitary garden of mine, the Mahâmeghavana, suitable for going and coming, not too far and not too near, — 19. easily accessible for people who want (to see you), by day not exposed to much noise, at night there is no noise at all. 20. It is well fitted for a retired existence, and suits ascetic people; it is endowed with prospects and shadow, it is beautiful, and produces flowers and fruits, — 21. it is well enclosed by a wall and well protected by towers at the gates. There is a well arranged royal gate in my delightful garden, — 22. a well constructed lotus-pond covered with white and blue lotuses, cold water in suitable reservoirs, which is sweetly scented by flowers. 23. So delightful is my garden, appropriate for (you) and the fraternity of Bhikkhus. There, o Thera; reside; have compassion on me.“ 24. Hearing what the king said, Thera Mahinda with his companions, surrounded by the host of ministers, proceeded then to the Meghavana garden. 25. Being invited by the chief of men, Thera Mahinda, the great teacher, entered the suitable Mahâmeghavana garden. In that garden, in the royal pavilion, the Thera, the great teacher, passed the night.

26. On the second day the king again visited the Theras. Having bowed to them, he spoke thus to the Theras: 27. „Have you had a good night's rest? do you find this residence comfortable?“ (The Theras replied:) „The dwelling is solitary, well fitting the season, agreeable to lie in for men, — 28. convenient for a retired existence and desirable.“ The king, delighted by that speech, rejoicing and excited, — 29. he the ruler of the earth, took a golden vessel and dedicated the garden (to the Frater-

nity). Raising his clasped hands, he pronounced the following words: 30. „Here, venerable Sir, I give up the beautiful Mahâmeghavana garden to the Fraternity of the four quarters of the world; accept it.“ 31. Mahinda, the enlightener of the island, hearing what the chief of men said, accepted the garden for the sake of the construction of a monastery for the Fraternity. 32. At the moment when the Mahâmeghavana garden was given and accepted, the earth began to quake, and again and again thunder (was heard). 33. The chief of men called Tissa bestowed it on the Fraternity; they turned the Mahâmeghavana garden into (a monastery called) the Tissârâma. 34. The Mahâmeghavana was the first Ârâma, worthy of the Religion, which Devânampiya bestowed on the Fraternity. 35. Then the earth quaked, a horror-exciting portent. All people and the king, being terrified, asked the Theras (about the reason of that earth-quake). 36. „This is the first monastery in the most excellent island of Laṅkā; the reason of this first earth-quake is that the Faith has been established here.“ 37. Witnessing that astonishing, terrifying miracle, they all waved their garments, as nothing of the kind had been experienced in the town. 38. Thence the rejoicing king in whose mind wisdom had arisen, raising his clasped hands, presented many flowers to Mahinda, the enlightener of the island. 39. The Thera accepted the flowers and threw them down in one place; then the earth again quaked; this was the second earth-quake. 40. Witnessing this miracle also, the royal retinue together with the people of the kingdom shouted; this was the second earth-quake. 41. The delighted king who rejoiced still more, (then asked:) „Satisfy my desire (to learn the reason of) this second earth-quake.“ 42. „The Fraternity will (here) perform its business which is irreproachable and worthy of the Faith. At this very spot, o great king, will be the consecrated enclosure.“ 43. The king, still more delighted, presented flowers to the Thera; the Thera accepted the flowers and threw them down on another spot; then the earth quaked again; this was the third

earth-quake. 44. (The king asked:) „What is the reason, o great hero, of this third earth-quake? Satisfy all my wishes, tell me, you are well experienced.“ 45. „On this spot will be the bath-house with a tank; here the Bhikkhus always will fill the bath.“ 46. Devânampiya, filled with high joy and delight, presented full-blown jasmine flowers to the Thera. 47. The Thera accepted the flowers and threw them down on another spot. Then the earth quaked again. This was the fourth earth-quake. 48. Witnessing that miracle, the great crowds who had assembled, raising their clasped hands, paid reverence to (the Thera) who possessed the great (magical) powers. 49. The king, glad and delighted, quickly asked: „What is the reason, o great hero, of this fourth earth-quake?“ 50. „The descendant of the Sakyas, the great hero, was enlightened regarding the whole Truth near the Assattha tree; (there) he became the highest Buddha. That tree will be established on this very spot in this most excellent island.“ 51. Hearing that, the king, glad, joyful, and excited, presented most excellent jasmine flowers to the Thera. 52. The Thera accepted the flowers and threw them down on the ground; at that moment also the earth quaked; this was the fifth earth-quake. 53. Witnessing that miracle also, the royal retinue together with the people of the kingdom shouted and waved their garments. 54. (The king asked:) „What is the reason, o great sage, of the fifth earth-quake? Tell me this matter, if that is consistent (?) with your pleasure and will.“ 55. „Each fortnight they will here recite the Pâtimokkha; on this very spot the Upasatha hall will stand.“ 56. (The king) presented beautiful flowers to the Thera also in another place; the Thera accepted the flowers and threw them down on that spot. Then the earth quaked again; this was the sixth earth-quake. 57. Witnessing this miracle also, the crowds who had assembled, joyfully thus addressed each other: „Here a Vihâra will stand.“ 58. The king who was still more delighted, said to the Theras: „What is the reason, o great Sage, of the sixth earth-quake?“ 59. „As long as in fu-



ture times the alms due to the Fraternity (will be distributed), the assembled Fraternities of Bhikkhus will receive them, o great king, on this very spot." 60. Hearing the Thera's speech, the delighted king presented most beautiful flowers to the Thera. 61. The Thera accepted the flowers and scattered them on another spot; then the earth quaked again; this was the seventh earth-quake. 62. Witnessing this miracle, the whole royal retinue and the people of the kingdom waved their garments, when the ground of the earth quaked. 63. (The king asked:) „What is the reason, o great sage, of the seventh earth-quake? Explain it, o great sage, satisfy the desire of the multitude." 64. (Mahinda replied:) „As long as learned people will reside in this monastery, the refectory and the dinner hall will be on this spot."

#### XIV.

1. Having heard the speech of the Thera, the king was still more delighted. Not accepting the Campaka flowers (offered to him by the gardener), he presented them to the Thera. 2. The Thera threw down the Campaka flowers on the ground; then the earth quaked again; this was the eighth earth-quake. 3. Witnessing this miracle, the royal retinue and the people of the kingdom shouted and waved their garments. 4. (The king asked:) „What is the reason, o great hero, of the eighth earth-quake? Explain it, o great sage, we listen to your speech?" 5. 6. „The relics of Tathâgata's body consist of eight Doṇa-measures, men possessed of magical power will convey hither one Doṇa, o great king, and deposit it at this very spot, and erect (here) a resplendent Thûpa which will be the means whereby hearts will be touched and many people will be converted." 7. The whole crowd that had assembled, the royal retinue and the people of the kingdom shouted at the quaking of the great earth.

8. (The Thera) resided (during the next night) in the Tissârâma, and when the night had passed, he put on

his under garment and wrapped himself in his robe; — 9. then he took his alms-bowl and entered the town, the capital. Going about in quest of alms he came to the gate of the palace. 10. He entered the royal palace and sat down on a seat; there he took his meal and cleansed the bowl with his hand. 11. 12. Having finished his meal and gladdened (the king by preaching the Dhamma), he left the palace and the town by the southern gate. He then preached in the Nandana garden the most excellent Aggikkhandha Suttanta. There one thousand men attained sanctification. 13. Having preached the true Faith and having delivered many created beings (from their sinful condition), the Thera rose from his seat and resided again (during the next night) in the Tissârâma. 14. Having resided there during the night, when the night had passed, he put on his under garment and wrapped himself in his robe; — 15. then he took his alms-bowl and entered the town, the capital. Going about in quest of alms he came to the gate of the palace. 16. He entered the royal palace and sat down on a seat; there he took his meal and cleansed his bowl with his hand. 17. 18. Having finished his meal and gladdened (the king by preaching the Dhamma), he left the town, the capital. When he had rested at noon in the most excellent Nandana garden, he preached there the beautiful Suttanta of the Âsivisa parable. At the end (of this sermon) one thousand men attained sanctification; (this was) the fifth case of the attainment of sanctification (which occurred in Lankâ). 19. Having preached the true Faith and awakened created beings, he rose from his seat and went to the Tissârâma.

20. The king was greatly delighted at the eight-fold (?) earth-quake; glad, rejoicing and satisfied the king thus addressed the Theras: 21. „The monastery has been firmly established, an excellent resting-place for the Fraternity. (Your) Abhiññâpâdaka meditation, venerable Sir, (has caused) this great earth-quake.“ 22. (The Thera replied:) „By this alone, o king, the rest-house for the Fraternity has not yet been firmly established; the Tathâgata

has instituted (the ceremony) called the determination of boundaries. 23. 24. Having defined on all sides by the eight classes of landmarks the boundaries within which all Bhikkhus are considered as one section, and (having decreed about) not parting with the three robes<sup>1)</sup>, all the sections (of the Fraternity) assemble and vote on their affairs. A place enclosed by boundaries which have been fixed in that way, is called one community. (Then) the monastery is well established, and the rest-house duly founded." 25. (The king answered:) „My sons and wives together with my ministers and my retinue, all have become your lay pupils and have taken for all their life their refuge (in the Faith). 26. I ask you, great hero, do what I say; let the whole multitude (of the town's-people) reside on the ground included by the boundaries. 27. Here always they will find a defence through the protecting power (?) of charity and compassion." (Mahinda said:) „Determine you the limits, o king, as you like; — 28. the limit being given, the Fraternity will settle the boundaries." Mahâpaduma and Kuñjara, the two state-elephants, — 29. were first harnessed to a golden plough in Koṭṭhamâlaka. The great army consisting of four hosts (proceeded), and together with the Theras the king, — 30. the destroyer of his enemies, made a furrow with the golden plough. (During this progress there were seen) adorned full vases, beautiful flags of different colours, — 31. triumphal arches decorated with various flowers and flags, garlands (?), and many burning lights (?). (Thus the king) ploughed with the golden plough. 32. For the sake of the conversion of many people, the prince together with the Theras, turning his right hand towards the city, walked around it and came to the bank of the river. 33. Drawing (?) the furrow which indicated the line of the great boundary, on the ground with the golden plough, he then (?) arrived (again) at Koṭṭhamâlaka. 34. The two ends of the furrow having been united in the presence of

1) See the rules about the definition of boundaries and about the „*tīcivarena avippavâsa*", Mahâvagga, II, 6—12.

a great crowd, the earth quaked; this was the first earthquake. 35. Witnessing that miracle, the whole royal retinue together with the people of the kingdom joyfully said to each other: „There will be a monastery within the boundary.“ 36. The ruler Devānampiya indicated to the Theras how far they had fixed the marks of the boundary line, of the enclosure, (and spoke thus:) 37. 38. „As the preparatory ceremonies for fixing the boundary and the enclosure have been performed, may the Thera now out of compassion for me settle the limits, in order to establish firmly the Vihāra which will be suitable for the fraternity of Bhikkhus.“ Having heard what the king said, Mahinda, the enlightener of the island, — 39. thus addressed the fraternity of Bhikkhus: „O Bhikkhus, let us fix the boundary.“ Under the constellation of Uttarāśālhā the whole Fraternity assembled. 40. Having determined the extent of the sacred enclosure, (Mahinda) who was gifted with (supernatural) vision, fixed the boundary within which the Bhikkhus were to be considered as one section. Having firmly established the most excellent Tissārāma monastery, — 41. he resided (during the next night) in the Tissārāma, and when the night had passed, he put on his under garment and wrapped himself in his robe; — 42. then he took his alms-bowl and entered the town, the capital. Going about in quest of alms, he came to the gate of the palace. 43. He entered the royal palace and sat down on a seat; there he took his meal and cleansed the bowl with his hand. 44. Having finished his meal and gladdened the king (by preaching the Dhamma), he left the town, the capital. When he had rested at noon in the Nandana pleasure garden, — 45. he then preached the Āsivisūpama Suttanta, the Anamataggiya Sutta, and the incomparable Cariya Piṭaka; — 46. he also repeatedly propounded the Gomayapindaovāda and the Dhammacakkappavattana in that same place, in the Mahānandana garden. 47. 48. These Suttantas he preached during (those) seven days, and (in this time) Thera Mahinda, the enlightener of the island, delivered eight thousand and five

hundred people from the fetters (of sin). Having resided in the Tissârâma together with his companions something less than a month, — 49. he thus addressed all the townsmen on the full-moon day of Âsâlha, when the time of Vassa had approached: „The time of Vassa is near.“

Here ends the acceptance of the Mahâvihâra.

50. Having arranged his sleeping-place, Mahinda, the enlightener of the island, took his alms-bowl and his robe, and left the Tissârâma. 51. He put on his under garment and wrapped himself in his robe; then he took his alms-bowl and entered the town, the capital. 52. Going about in quest of alms, he came to the gate of the palace. He entered the royal palace, and (there the Theras) sat down on the becoming seats. 53. There (Mahinda) took his meal and cleansed the bowl with his hand; (then) he preached the Mahâsamaya Suttanta in order to exhort (the king). 54. Having exhorted the king, Mahinda, the enlightener of the island, rose from his seat and departed without taking leave. 55. The great teacher left the town by the eastern gate, and sending back all people he proceeded to the (Missaka) mountain. 56. The ministers were filled with anxiousness, and announced to the king: „All the great Theras, Sire, have gone to the Missaka mountain.“ 57. The king, frightened at this news, ordered the horses quickly to be put to the chariot. The prince taking the queens with him, quickly ascended the chariot. 58. Thera Mahinda together with his companions had proceeded to the foot of the mountain. There was a lake called Nâgacatukka, situated amidst the rocks; after bathing at that place and drinking (the water of that lake), he ascended the summit of the mountain. 59. The prince who profusely perspired in consequence of his great haste, saw from afar the Thera, standing on the summit of the mountain. 60. Leaving the queens in the chariot, the prince descended from the chariot, approached the Theras, saluted, and addressed them thus: 61. „Why, great hero, have you left the delightful kingdom, myself, and the



people, and retired to this mountain?" 62. (Mahinda replied:) „Here we shall spend, three full months, the Vassa which Tathâgata has allowed to begin earlier or later“<sup>1</sup>). 63. (The king replied:) „I do everything that is required for the comfort of the Bhikkhu fraternity; have compassion on me, and instruct me.“ 64. „The Bhikkhus have been permitted by Buddha to begin the Vassa in a village as well as in the forest, (provided they) dwell in a room with shut doors.“ 65. „I have understood what you have said, the whole sense with its reasons; this very day I shall erect a residence suitable for the Vassa.“ 66. The illustrious monarch who had reached the full perfection attainable by a layman, looked out (for a place), and dedicated (it) to the Theras, (saying:) „Reside here out of compassion; — 67. well, venerable Thera, take possession of these rock-cut cells (and of this) Ârâma. In order to establish firmly the Vihâra, fix the boundary, great Sage.“

68. 69. The son of the king's sister, renowned by the name of Mahâritthâ, and also fifty-five illustrious noblemen approached the king, saluted him, and said: „We all desire to receive the Pabbajjâ ordination from that man endowed with highest wisdom; — 70. 71. we will embrace a life of holiness; give us your consent, Sire.“ Hearing what they all had said, the delighted king, the ruler of the earth, approached the Theras, and thus addressed (Mahinda): „(There are) fifty-five chiefs with Mahâarittthâ at their head; confer on them personally the Pabbajjâ ordination, great hero; I give my consent.“ 72. Hearing the king's speech, Mahinda, the enlightener of the island, thus addressed the Bhikkhu fraternity: „Let us fix the boundary, o Bhikkhus.“ 73. (The Theras), in order to establish firmly the Vihâra, consecrated the boundary within which all Bhikkhus were to be considered as one section, and the enclosure (?), and proclaimed the decree about not parting with the three robes. 74. Having fixed the

1) See Mahâvagga, III, 2, 2.

inner and the outer boundary at the Tumba enclosure, Mahinda, the enlightener of the island, proclaimed the (extent of) the great boundary. 75. The (Thera) who was gifted with (supernatural) vision, consecrated the whole enclosure and the boundary, and firmly established the second monastery which was situated on the Tissapabbata. 76. After having consecrated the boundary on the mountain precisely on the full-moon day of the month Âsâḥa, on the Uposatha day, under the constellation of Uttarâsâḥa, — 77. he conferred the Pabbajjâ ordination on Mahâritṭha who was the first person (who received it) in this second enclosure; at the same time he conferred the Upasampadâ ordination on this prince who belonged to the royal family of Tambapaṇṇi. 78. At the same time (those) fifty-five (other noblemen received) the Pabbajjâ and Upasampadâ ordinations.

In the first Ârâma thirty-two consecrated enclosures were established; — 79. thirty-two in the second Ârâma, in the monastery of the Tissa mountain. The other small Ârâmas contained one enclosure each. 80. The Ârâma and the monastery being founded on that most excellent mountain, sixty-two persons, who were all Arahats, entered on the Vassa residence; this was the first time (that this event occurred in Laṅkā).

Here ends the acceptance of the Cetiya mountain.

## XV.

1. (Mahinda said to the king:) „In the first month of the summer, on the full moon, on the Uposatha day, we have come hither from Jambudîpa; we have dwelt on this most excellent mountain. 2. During five months we have not left the Tissârâma nor the mountain; now we will go to Jambudîpa; permit it, o lord of charioteers.“ 3. (The king replied:) „We serve you with food and drink, with clothes and dwelling-places; the whole people has taken refuge (in the Faith); what causes you dissatisfaction?“ 4. (Mahinda said: „We have no object here

to which we may pay respect by) salutations and by rising from our seats, or by raising our clasped hands, and by respectful contemplation. For a long time, o great king, we have not seen the Sambuddha, the highest among men." 5. (The king answered:) „Verily I have understood you, venerable sir; I will erect a most excellent Thûpa; find you out a suitable place (?); I will build a Thûpa in honour of the Teacher."

6. (Mahinda gave the following order to Sumana:) „Go, chief Sumana; repair to Pâtaliputta, and address thus the righteous king Asoka: 7. „Your ally, great king, has been converted to the faith of Buddha; grant to him (some of) the most excellent relics; he is going to erect a Thûpa in honour of the Teacher." 8. Learned (Sumana) who was versed in the scriptures, a powerful, eloquent speaker, who had reached the perfect possession of (magical) power, who was firm and well grounded (in the Faith), — 9. took his alms-bowl and his robe, and instantly departed from the mountain. According to the truth he thus addressed king Dhammâsoka: 10. „Hear, great king, the message which my teacher sends you. Your ally, great king, has been converted to the faith of Buddha; grant to him (some of) the most excellent relics; he is going to erect a Thûpa in honour of the Teacher." 11. Having heard this speech, the rejoicing and excited king filled the alms-bowl with relics, (saying:) „Quickly depart, pious man." 12. The powerful, eloquent speaker then took the relics, rose into the air and repaired to Kosiya (Indra). 13. The eloquent man having approached Kosiya thus addressed him: „Hear, great king, the message which my teacher sends you. 14. King Devânam-piya has been converted to the faith of Buddha; grant to him a most excellent relic; he is going to erect a splendid Thûpa." 15. Having heard his speech, Kosiya rejoicing gave him the right collar-bone (of Buddha, saying:) „Quickly depart, pious man." 16. The novice Sumana, leaving Kosiya and taking away the right collar-bone, descended on the most excellent mountain (Missaka). 17. The

wise man who was filled with modesty, fear of sin, and reverence, despatched by the king of Theras, placed himself on the most excellent mountain. 18. The king together with his brothers, at the head of a great army, and accompanied by the most excellent Bhikkhu fraternity, then went to meet the relics of the highest Buddha. 19. 20. On the day of the full moon of the month Kattika, on the day of the Cātumāsa festival, the great hero arrived. (The dish with the relics) was placed on the frontal globe of the (state) elephant. 21. (The elephant) roared, like a struck gong; at that moment the earth quaked, when the Sage in the neighbourhood (of the mountain) approached. 22. The sound of the chanks and the roll of the drums mixed with the boom of the kettle-drums (was heard). The prince escorting (the relic) paid reverence to the highest of men. 23. The noble elephant turning westward proceeded together with the foot soldiers; he then entered the town by the eastern gate. 24. Men and women (there) offered various perfumes and garlands. The most excellent elephant leaving (the town) by the southern gate, — 25. proceeded to the very spot which teacher Kakusandha, Konāgamana and Kassapa, the old Sages, formerly had visited. 26. When the most excellent elephant had proceeded to that hill, the chief of men (there) deposited the relics of Sakyaputta. 27. At the moment when the relics were placed (there), the gods expressed their delight, and the earth began to quake in an astonishing, terrifying manner. 28. (The king) with his brothers, gladdening the ministers and the people of the kingdom (by his order), caused the bricks for the Thūpa to be manufactured.

29. The noblemen paid singly their reverence to the most excellent Thūpa; the highly precious relics which shone like a light, were covered with excellent gems. 30. (There were) white (?) canopies, separate canopies, covers (?), various (?) canopies, suitable ornaments, beautiful chowries. 31. Near the Thūpa a brilliancy spread in all directions over the four quarters from the lamps, like

the brilliancy of the rising sun. 32. Cloths brilliant with various colours were spread (?), and above (the Cetiya?) shone like (?) the cloudless sky. 33. A canopy covered with gold, which was encircled by (ornaments) made of gems and by most precious crystal, and adorned by gold sand ....

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(Mahinda related to the king the story of the relics of the three former Buddhas:) 34. „Here Sambuddha Kakusandha, chief of men, surrounded by forty thousand (Bhikkhus who were holy) like (himself), looked (over this island). 35. The Buddha, gifted by (supernatural) vision, moved by compassion, looked on created beings, and on the suffering men in Ojadîpa, Abhayapura. 36. In Ojadîpa (he looked) with the power of the rays of his Bodhi on many created beings, on a great multitude that was to attain (supreme) knowledge, as the sun (awakens) the lotuses. 37. Accompanied by forty thousand Bhikkhus he repaired to Ojadîpa, resembling the rising sun. 38. (The Buddha's name was) Kakusandha, (that of the chief Thera) Mahâdeva, the mountain (was called) Devakûta; (there reigned in the island of) Ojadîpa, (in the town of) Abhayapura, a prince named Abhaya. 39. The well constructed town which was worth seeing, delightful, and pleasant, was situated near the Kadambaka river. 40. (At that time there raged in the island) a fearful epidemic fever called Punṇakanaraka; the people were in a state of affliction like fishes in a net. 41. In consequence of the power of the Buddha the fever ceased. When (the Buddha) had preached the Truth which delivers from death, and had established the Faith of the Jina, — 42. eighty-four thousand men attained sanctification. At that time the monastery was the Paṭiyârâma, and (the Cetiya was) the Dhammakarakacetiya (Cetiya where the drinking vessel of the Buddha is preserved). 43. Mahâdeva accompanied by one thousand Bhikkhus, remained (there), and the Jina, the highest being, himself departed from that place.



44. Here Sambuddha Konâgamana, the great Sage, accompanied by thirty thousand Bhikkhus, looked (over the island). 45. The Sambuddha gifted with (supernatural) vision, diffused his compassion through ten thousand worlds; the great hero looked on the suffering people of Varadîpa. 46. In Varadîpa (he looked) with the power of the rays of his Bodhi on many created beings, on a great multitude that was to attain (supreme) knowledge, as the sun (awakens) the lotuses. 47. Accompanied by thirty thousand Bhikkhus the Sambuddha repaired to Varadîpa, resembling the rising sun. 48. (The Buddha's name was) Konâgamana, (that of the chief Thera) Mahâsumana, the mountain (was called) Sumanakûṭa; (there reigned in the island of) Varadîpa, (in the town of) Vaḍḍhamâna, a prince named Samiddha. 49. 50. At that time the island suffered from a drought; there was a famine ... When the created beings were afflicted by the famine like fishes in shallow water, abundant rain fell, when the Omniscient had arrived; the country became prosperous; he brought consolation to many people. 51. To the north of the town which was situated near the Tissatalâka, there was the Uttarârâma monastery; (the Cetiya at that time was) the Kâyabandhanacetiya (Cetiya where the girdle of the Buddha is preserved). 52. Eighty-four thousand men attained sanctification. When the Truth which delivers from death, had been preached, — 53. Mahâsumana, similar to the rising sun, accompanied by one thousand Bhikkhus, remained (there), and the great hero himself, the highest being, departed.

54. Here Sambuddha Kassapa, the ruler of the world, accompanied by twenty thousand Bhikkhus, looked (over the island). 55. Omniscient Kassapa looked down on the world of men and gods, and discerned by the pure vision of the Buddhas the beings who were to attain (supreme) knowledge. 56. Omniscient Kassapa, the receiver of offerings, diffusing (the rays of) his high compassion, perceived the furious contest (between king Jayanta and his brother Samiddha), — 57. and by the power of the rays

of his Bodhi, as the sun (awakens) the lotuses, he saw many beings in the island of Maṇḍadīpa who were to attain (supreme) knowledge. 58. „I shall go to Maṇḍadīpa and cause the Religion to shine there; I shall produce there high splendour like that of the moon in the darkness (of the night)“. 59. Surrounded by multitudes of Bhikkhus the Jina proceeded through the air; resembling the rising sun he repaired to Maṇḍadīpa. 60. (The Buddha's name was) Kassapa, (that of the chief Thera) Sabbananda, the mountain (was called) Subhakkūṭa, the name of the town was Visāla, that of the prince was Jayanta. 61. To the east of the town which was situated near the Khema tank, there was the Pācīnārāma monastery; (the Cetiya at that time was) the Dakasātika Cetiya (Cetiya where the rain-cloak of the Buddha is preserved). 62. The Sambuddha, after having comforted and reconciled the (two) brothers, preached the Truth which delivers from death, and established the Faith. 63. When the Truth which delivers from death, had been preached, and the doctrine of the Jina had been established, eighty-four thousand men attained sanctification. 64. Glorious Sabbananda, surrounded by one thousand Bhikkhus, remained in Maṇḍadīpa; the ruler of the world departed.

65. Here (also stood) the Sambuddha who has appeared in the world (in the present age), the ruler of the world. „Out of compassion for the living I will save created beings.“ 66. The Sambuddha, the chief of the world, the highest among men, looked on the great armies of Nāgas which had assembled, ready for a battle. 67. The Serpents emitted smoke and flames, they raged, they spread great horror, they were destroying the great island. 68. (The Buddha) went alone (to the island:) „I shall go to the most excellent island; I shall pacify the two Serpents, the uncle and the nephew.“ 69. This Sambuddha was called Gotama; (it was) on the mountain called Cetiya(pabbata); there reigned in the delightful town called Anurādhapura a prince named Tissa. 70. In Kusinārā, in the Upavattana of the Mallas, the holy Sam-

buddha reached complete Nibbâna by the destruction of the substrata (of existence). 71. (He at that time foretold:) „Two hundred and thirty-six years will elapse; then (a Thera) called Mahinda by name will cause the splendour of the Religion to shine (in Laṅkā). 72. In the south of the town, at a delightful place (will be) a beautiful Ârâma called the Thûpârâma. 73. At that time the island (will be known) by the name of Tambapaṇṇi; they will deposit a relic of my body in that most excellent island.“

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74. The queen called Anulâ was a believer in the Buddha, the Dhamma, and the Fraternity; she confessed the true doctrine, and put away the desire of existence. (She expressed to the king her desire of being admitted into the Order.) 75. Having heard what the queen said, the king addressed the Thera thus: („Queen Anulâ) believes in the Buddha, the Dhamma, and the Fraternity; she confesses the true doctrine, — 76. and puts away the desire of existence. Confer the Pabbajjâ ordination on Anulâ.“ (Mahinda replied:) „It is not permitted to Bhikkhus, o great king, to confer the Pabbajjâ ordination on women; — 77. my sister Saṃghamittâ, o king, shall come hither. She will confer the Pabbajjâ ordination on Anulâ and will release her from all fetters. 78. Wise Saṃghamittâ and clever Uttarâ, Hemâ and Mâsagallâ, Aggimittâ, chary of speech, Tappâ and Pabbataccinnâ, Mallâ and Dhammadâsiyâ, — 79. these Bhikkhunîs who are free from desire and firm, whose thoughts and wishes are pure, who are firmly established in the true Dhamma and Vinaya, — 80. who have subdued their passions, who have their senses under control and have attained (perfection), who possess the three-fold science and know well the (magical) powers, who are well grounded in the highest bliss, will also come hither.

81. (Devânampiya) sat down, surrounded by his ministers, and deliberated (about inviting princess Saṃghamittâ). Having sat down in order to hold a council (about

this matter), he thus addressed the ministers . . . 82. Prince Ariṭṭha, having heard what the king said, — 83. and having heard the speech of the Thera and received his commission, respectfully saluted his uncle (?) and departed in the northern direction.

84. 85. Having established their residence in a certain quarter of the town, the noble ladies, five hundred virgins, queen Anulā at their head, all high-born and illustrious, having undertaken to observe the ten moral precepts, all this multitude late and early surrounded Anulā.

86. (Ariṭṭha) having proceeded to a sea-port went on board a great ship; when he had crossed the sea and reached the shore he stood (on dry ground). 87. The powerful minister (then) crossed the Viñjha range; having arrived at Pāṭaliputta, he presented himself to the king. 88. (Ariṭṭha thus addressed Asoka:) „Your son, Sire, your offspring, o great king Piyadassana, Thera Mahinda has sent me in your presence. 89. King Devānampiya, your ally, o Piyadassana, who is converted to Buddha, has sent me in your presence.“ 90. (Then) the great Sage (went to Saṃghamittā and) communicated to her the message of her brother: „The royal virgins, o Saṃghamittā, and princess Anulā, — 91. all look to you for the Pabbajjā ordination.“ Wise Saṃghamittā, when she had heard the message of her brother, — 92. quickly went to the king and thus addressed him: „Give your consent, great king; I shall go to the island of Lāṅkā; — 93. the great Sage has communicated to me the message of my brother.“ (Asoka replied:) „Your sister's son Sumana and my son, your elder brother, — 94. being gone, prevent, dear, that you, my daughter, should go also.“ (Saṃghamittā replied:) „Weighty, o great king, is my brother's command. 95. The royal virgins, o great king, and princess Anulā, they all look to me for their Pabbajjā ordination.“

## XVI.

1. The prince (Asoka) fitted out a great army consisting of four parts, and then went forth, taking with

him a branch of the Bo tree of the Tathâgata. 2. Having passed through three kingdoms and the Viñjha range, having passed through the great forest, the prince came to the ocean. 3. The great four-fold army with the Bhikkhuni congregation at its head (?), proceeded to the great sea, carrying the excellent Bo tree. 4. When (the Bo branch) was carried to the sea, on high the musical instruments of the gods (were heard,) and below those of men, the instruments of men from all four quarters. 5. Prince Piya-dassana bowing paid his reverence to the Bo tree, and spoke thus: 6. „Learned, possessed of (magical) power, virtuous, most firm ...“ 7. The prince then (when the Bo branch had been despatched) wept, shed tears, and looked (on the parting vessel). Then he returned and came to his residence.

8. The Nimmita Nâgas in the water, the Nimmita Devas in the heavens, the Nimmita Devas in the tree (itself), and (the Nâgas) of the Nâga world, — 9. they all surrounded the most excellent branch of the Bo tree which was carried away. The wild Pisâcas, the Bhûtas, Kumbhaṇḍas, and Rakkhasas, these non-human beings surrounded the branch of the Bo tree as it approached. 10. The Tâvatîmsas and Yâmas and also the Tusita gods, the Nimmânarati gods and the Vasavatti gods — 11. (were) glad, joyful and delighted, when the Bo branch approached. And all the Tettîmsa Devaputtas with Inda as their leader, — 12. 13. snapped their fingers and laughed when the Bo branch approached. The four (divine) Mahârâjas of the four quarters (of the horizon), Kuvera and Dhatarattha, Virûpakkha and Virûlhaka, surrounded the Sambodhi tree which was carried to the island of Laṅkā. 14. Mahâmukhas and kettle-drums, Divillas (?), leather-covered drums, and tabors (resounded); the gods joyfully shouted „Sâdhu“ when the Bo branch approached. 15. Pâricchattaka flowers, celestial Mandârava flowers, and celestial sandal powder rained through the air, and the gods did homage to the Bo branch when it approached. 16. The gods offered on the ocean to the Bo tree of the Teacher



Campaka flowers, Salla, Nimba, Nâga, Punnâga, Ketaka flowers. 17. The Nâga kings, the Nâga princesses, the young Nâgas, great crowds, left their residence and showed honour to the excellent Bo branch. 18. The Nâgas, dressed in garments of various colours and wearing ornaments of various colours, joyfully sported around the great Bodhi on the ocean (shouting:) „Hail to us.“ 19. 20. The Nâgas offered to the Bo branch on the glittering ocean red, white and blue lotuses of various kinds, Atimutta of honey-sweet scent, Takkârîka and Kovilâra flowers, trumpet flowers, and quantities of Bimbajâla flowers, Asoka and Sâla flowers mixed with Piyaṅgu. 21. The delighted Nâga virgins, the joyful Nâga kings, (all the) Nâgas joyfully sported around the Bo branch which was carried along, (shouting:) „Hail to us.“ 22. There the ground consisted of gems, and was covered with pearls and crystals; there were gardens and tanks adorned with various flowers. 23. Having remained there seven days, (the Nâgas) together with gods and men paid honour to the excellent Bo branch on its departure from their residence. 24. The Nâga virgins and the gods, surrounding the Sambodhi branch, (offered) strings of garlands and flower wreaths, and waved their garments. 25. The gods sported around the Bodhi which was carried along, (shouting:) „Hail.“ Pârîcchattaka flowers, celestial Mandârava flowers, and celestial sandal power rained through the air. 26. The Nâgas, Yakkhas, and Bhûtas, together with gods and men, surrounded the Sambodhi branch which was carried along on the ocean. 27. There, surrounding the Bo branch, they danced, sung, played (instruments), laughed, and snapped the fingers of both hands. 28. The Nâgas, Yakkhas, and Bhûtas, together with gods and men, when the most excellent Bodhi was carried along, exclaimed: „Oh auspicious event, hail.“ 29. Beautiful Nâgas of brilliantly blue colour, holding flags, praised the most excellent Bodhi which was being established in the island of Laṅkā.

30. Great crowds, the prince with the queens, left the delightful (town of) Anurâdhapura, and went to meet

the Sambodhi tree. 31. The prince together with his sons surrounded the Sambodhi tree; they offered scented garlands and most excellent perfumes (?). 32. The streets were well swept and offerings were prepared. When the Bodhi was established, the earth quaked.

33. The king appointed eight (persons of each class?) and the chiefs of each of eight warrior clans (?) to be Bodhi guards (?), for the custody of the most excellent Bodhi. 34. He fitted them out with great state, and bestowed on them beautiful ornaments of every description; out of reverence for the Bo branch he ordered sixteen great lines to be traced on the ground (?)<sup>1</sup>). 35. Then he caused also pure white sand (?) to be scattered on that spot where the great lines had been drawn. He appointed one thousand families ... 36. He bestowed on them golden drums for the performance of the rites of royal coronations and other festivals. He gave (to them) one province and erected (for them) the Candagutta (palace?) — 37. (and) the Devagutta palace, (and) duly (bestowed on them) land donations (?); to other families he gave the revenue of villages.

38. The five hundred high-born, illustrious virgins of the royal court who were free from passion and steadfast, all received the Pabbajjâ ordination. 39. The five hundred virgins who surrounded Anulâ, who were free from passion and steadfast, all received the Pabbajjâ ordination. 40. Prince Arittha, released from the chain of fear, received the Pabbajjâ ordination according to the doctrine of the Jina, together with five hundred companions. All these persons attained Arahatsip and full perfection in the doctrine of the Jina. 41. In the first month of the winter season, when the tree was full of blossoms, the great Bo branch was brought (hither) and established in Tambapanni.

1) If my translation of this very corrupted passage is correct, the sixteen lines mentioned here may stand in some connexion with the sixteen lines drawn on the ground by Mâra near the Bo tree at Uruvela (Jâtaka, I, p. 78).

## XVII.

1. 2. The excellent island of Laṅkā is thirty-two yojanas long, eighteen yojanas broad, its circuit is one hundred yojanas; it is surrounded by the sea, and one great mine of treasures. It possesses rivers and lakes, mountains and forests. 3. The island, the capital, the king, the affliction (which vexed the island), the relics, the Thûpa, the lake, the mountain, the garden, the Bodhi tree, the (chief) Bhikkhunî, — 4. the (chief) Bhikkhu, and the most excellent Buddha: these are the thirteen subjects (to be treated in the following exposition). Listen to my enumeration of the four names of each of these subjects (in the time of the four last Buddhas).

5. (The island) was called Ojadîpa, Varadîpa, Maṇḍadîpa, and the excellent Laṅkādîpa or Tambapaṇṇi. 6. Abhayapura, Vaḍḍhamāna, Visāla, Anurādhapura are the four names of the capital at (the time of) the teaching of the four Buddhas. 7. Abhaya, Samiddha, the ruler of men Jayanta, and Devānampiyatissa are the four kings. 8. The fever, the drought, the contest (of the two kings), and (the island's) being inhabited by the Yakkhas, these are the four afflictions which the four Buddhas have removed. 9. The relic of holy Kakusandha was the drinking vessel, the relic of Buddha Konāgamana the girdle, — 10. the relic of Sambuddha Kassapa the rain-cloak; of glorious Gotama there is a Doṇa of corporeal relics. 11. In Abhayapura was the Paṭiyārāma, in Vaḍḍhamānapura the Uttarārāma, in Visāla the Pācīnārāma, in Anurādhapura the Thûpārāma which is situated in the southern direction: (there) the four Thûpas at (the time of) the teaching of the four Buddhas (were situated). 12. 13. The town of Abhayapura was situated near the Kadambaka (lake), the town of Vaḍḍhamāna near the Tissa lake, the town of Visālapura near the Khema lake; Anurādhapura ....; the indication of the four directions (?) is as above. 14. The four names of the mountain are Devakûṭa, Sumanakûṭa, and Subhakûṭa; now it is called Silākûṭa. 15. The fam-

ous (?) garden (which was called in the four periods respectively) Mahâtitttha, Mahânâma, Sâgara, and Mahâmeghavana, a path worthy of Saints, was the first resting place of the four chiefs of the world. 16. The Bodhi tree of holy Kakusandha was the most excellent Sirîsa; Rucânandâ who possessed the great (magical) faculties, took its southern branch and planted it in Ojadîpa, in the Mahâtitttha garden. 17. The Bodhi tree of holy Konâgamana was the most excellent Udumbara; Kanakadattâ who possessed the great (magical) faculties, took its southern branch — 18. and planted it in Varadîpa, in the Mahânâma garden. The Bodhi tree of holy Kassapa was the most excellent Nigrodha; — 19. (the Therî) called Sudhammâ who possessed the great (magical) faculties, took its southern branch and planted the sacred tree in the garden called Sâgara. 20. The Bodhi tree of holy Gotama was the most excellent Assattha; Saṃghamittâ who possessed the great (magical) faculties, took its southern branch — 21. and planted it in the island of Laṅkā, in the delightful Mahâmeghavana. Rucânandâ, Kanakadattâ, Sudhammâ who possessed the great (magical) powers, — 22. and learned, wise Saṃghamittâ who was endowed with the six (supernatural) faculties, these were the four Bhikkhunîs who brought each a Bo branch (to this island). 23. The Sirîsa Bo tree (was planted) in the Mahâtitttha garden, the Udumbara in the Mahânâma, the Nigrodha in the Mahâsâgara garden; so the Assattha was planted in the Mahâmeghavana. 24. On a mountain, in those four gardens, the four Bo trees have been planted; on a mountain was the delightful resting-place (of the four Buddhas), when the four Buddhas proclaimed their doctrine. 25. Mahâdeva who possessed the six (supernatural) faculties, Sumana versed in the analytical knowledge, Sabbananda possessing the great (magical) powers, and learned Mahinda, these highly wise Theras were the converters of Tambapanni.

26. Kakusandha, the highest in the whole world, who was endowed with the five kinds of (supernatural) vision, looking on the whole world, saw the excellent Ojadîpa.

27. There raged then an epidemic fever called Punnakana-raka; at that time there raged an epidemic fever among the people. 28. Many people, attacked by this sickness, became distressed and disconsolate like fish which lie lost on the bank (of a river). 29. 30. Vexed by fear they were unable to regain happiness and tranquillity of mind. Kakusandha, the chief of the world, when he saw the afflicted beings who were being destroyed by the bonds of sickness, came hither from Jambudîpa together with forty thousand companions, for the sake of subduing the disease. 31. Forty thousand (Saints) who possessed the six (supernatural) faculties and the great (magical) powers, surrounded the Sambuddha, as the stars in the sky surround the moon. 32. Kakusandha, the illuminator of the world, established himself with his pupils on the Devakûta mountain, shining in splendour like a god. 33. When he stood resplendent in Ojadîpa on the Devakûta mountain, all people believed him to be a god. They did not understand that he was the Tathâgata. 34. (When they saw him) who arose with the rising dawn, on the day of the full moon, on the Uposatha day, and who illumined that mountain with its forests as if it were burning, — 35. when they saw the burning mountain which diffused light through the four quarters, all the people of Abhayapura with the king were joyful and delighted. 36. Buddha Kakusandha, the ruler of the world, formed the following resolution: „May all people, all men who live in Ojadîpa, see me.“ 37. 38. The Devakûta mountain was honoured among Rishis and liked by men; to that place went the hosts of people (who had been afflicted) by the distress of that fever, all the citizens together with the king, leaving the town, the capital, and there they paid homage to Kakusandha, the highest among men. 39. The royal retinue together with the people of the kingdom, a great crowd, arrived respectfully saluting the Sambuddha whom they believed to be a god. 40. 41. All this multitude approached the most excellent Buddha, the highest among men. (The king thus addressed him:) „Consent, o Bhaga-



vat, to dine to-day together with the Bhikkhu fraternity (in my palace); let us go to the town, to the capital." The Sambuddha agreed to the request of the king by remaining silent. 42. Having understood his consent, the royal retinue and the people of the kingdom, paying great honour and respect (to the Buddha), then returned to the town. 43. (The king thus reflected:) „This fraternity of Bhikkhus is numerous, the crowd of the people is great; there is no place prepared for its reception in this narrow town, in my capital. 44. I possess a great pleasure garden, the delightful garden of Mahâtitttha which is not too narrow nor too distant, which will be convenient for the ascetics — 45. and will be suitable for a retired existence and for the Tathâgata. There I will bestow presents on the Buddha and on the Bhikkhu fraternity. 46. 47. May all people obtain the sight of the Buddha and of the Fraternity." Omniscient Kakusandha, followed by forty thousand Bhikkhus, arrived at the Mahâtitttha garden. When the highest among men had entered the Mahâtitttha garden, — 48. the creepers and trees (were covered?) with flowers out of season. The king took a golden water-pot, — 49. and dedicated (the garden) for the sake (of the welfare) of Lankâ, by pouring water over the hand (of the Buddha, saying): „I give, o Lord, this garden to the Saṃgha and to the Buddha, its chief." It was a delightful resting-place, an appropriate residence for the Fraternity. 50. Kakusandha, the ruler of the world, accepted the garden. At that moment the earth quaked; this was the first resting-place (of the Saṃgha in Lankâ). 51. The highest leader of the world stood there, causing the immovable earth to quake. (He then formed the following wish:) „Oh that Rucânandâ might take the Bo branch and come hither." 52. The Bhikkhuni who possessed the high (magical) powers, understanding the thought of holy Kakusandha, went to the great Sirisa Bodhi, and standing at its foot (she thought:) 53. „The Buddha desires that the Bodhi tree shall grow in Ojādîpa." Thither she went in order to fetch the Bodhi tree, (the majesty of) which

is beyond human reason (?). 54. (She then expressed the following resolution:) „May, with the consent of the most excellent Buddha, out of compassion for mankind, the southern branch sever itself through my magical power.“ 55. When Rucânandâ had pronounced this demand with clasped hands, the right branch severed itself (from the tree) and fixed itself in the vase. 56. Rucânandâ who possessed the high (magical) powers, took the Bo branch in the golden vase, and ordered five hundred Bhikkhunis to surround it. 57. At that moment the earth quaked together with oceans and mountains; it was a grand sight, wonderful and astonishing. 58. Witnessing this, the royal retinue and the people of the kingdom delighted all raised their clasped hands and paid reverence to the excellent Bodhi branch. 59. All the gods were delighted; the Devas joyfully shouted when they perceived the most excellent Bodhi branch. 60. The four (divine) Mahârâjas, the glorious guardians of the world, all these gods kept guard over the Sirîsa Bodhi branch. 61. The Tāvatisma gods, the Vasavatti gods, Yama, Sakka, Suyâma, Santusita, Sunimmita, all surrounded the most excellent Bo branch. 62. The delighted crowds of gods, raising their clasped hands, together with Rucânandâ, paid reverence to the most excellent Bo branch. 63. Rucânandâ who possessed the high (magical) powers, carrying the Sirîsa Bo branch, went to the excellent Ojadîpa, accompanied by the sisterhood of Bhikkhunis. 64. The gods danced, laughed, and snapped the fingers of both hands, when the most excellent Sirîsa Bo branch was carried to the excellent Ojadîpa. 65. Rucânandâ who possessed the high (magical) powers, accompanied by a host of Devas, approached Kakusandha, carrying the Sirîsa Bo branch. 66. At that moment the great hero Kakusandha, the ruler of the world, repaired to the spot in the Mahâtitttha garden destined for the reception of the Bo tree. 67. Rucânandâ herself did not plant the resplendent Bo branch; Kakusandha, perceiving that, himself stretched out his right hand. 68. Rucânandâ who possessed the high (magical) powers, placed the

southern branch of the Bo tree in the Buddha's right hand, and respectfully saluted him. 69. Kakusandha, the chief of the world, the highest among men, took it and gave it to king Abhaya (saying:) „Plant it on this spot.“ 70. Abhaya, the increaser of the kingdom, planted it on the spot which Kakusandha, the leader of the world, had indicated. 71. When the Sirisa Bo branch had been planted in that delightful place, the Buddha preached the Doctrine, the four Truths which soothe (the mind of men). 72. When he had finished, one hundred and forty thousand men and thirty koṭis of gods attained (sanctification).

73. The Bo tree of Kakusandha was a Sirisa, that of Koṇāgamana an Udumbara, that of Kassapa a Nigrodha; (this is) the description of the three Bo trees. 74. The Bo tree of the incomparable Sakyaputta is the most excellent Assattha; taking it (hither) they planted it in the Meghavana garden.

75. 76. The children of Muṭasīva were ten [other] brothers, Abhaya, Tissa, and Nāga, Utti and also Mattābhaya, Mitta, Sīva, and Asela, Tissa, and Kira; these were the brothers. Princess Anulā and Sivali were the daughters of Muṭasīva.

77. How great is the number of years which elapsed between the time when Vijaya came over to the most excellent Laṅkādīpa, and the royal coronation of the son of Muṭasīva? 78. Devānampiya was crowned two hundred years and thirty-six years more after the Sambuddha attained Parinibbāna. 79. When Devānampiya was crowned, the royal (magical) powers came over him; the lord of Tambapanni diffused rays of pure splendour. 80. At that time the most excellent Laṅkādīpa was a storehouse of treasures. Produced by the pure splendour of Tissa many treasures came to light. 81. When the glad and excited king saw these treasures, he sent them as a present to Asokadhamma. 82. Asoka was delighted when he saw these presents. He sent in return to Devānampiya various treasures destined to be used at his coronation.

83—86. The (monarch) called Asoka sent a chowrie, a turban, a royal parasol, a sword, slippers, a diadem, a . . . of Sâra wood, an (anointing) vase, a right hand chank, a palanquin, a conch trumpet, earrings, a koṭi of clothes which are (cleansed by being passed through the fire) without being washed, a golden vessel and spoon, costly towels, a man's load of water from the Anotatta lake, most precious yellow sandal wood, a measure of rouge, eye collyrium brought by the Nâgas, yellow and emblic myrobalan, costly Amata drugs, one hundred and sixty cart loads of fragrant hill paddy which had been brought by parrots; (all these things being) the rewards for his meritorious actions. 87. The requirements for his coronation as king of Lāṅkā having been sent by Asokadhamma, Tissa, the lord of Tambapaṇṇi, celebrated his second coronation. 88. When thirty nights had elapsed after the second coronation of Tissa, Mahinda together with his companions arrived on this island from Jambudîpa. 89. (King Devānampiya) erected the most excellent monastery called Tissârâma. He also planted the great Bo tree in the Mahâmeghavana garden. 90. He built the great, delightful Thûpa. Devānampiya erected a monastery on the Cetiya mountain; — 91. he constructed the Thûpârâma, the Tissârâma (Issarasamaṇa?) Vihâra, the Vessagiri (Vihâra), and the Colakatissa (Vihâra?). 92. Ârâmas too (where the minor Bo branches were planted) at the distance of a yojana from each other, were made by king Tissa. He gave the great donation (which is called) the most excellent Mahâpela. This prince reigned forty years.

93. Then (followed his) other four brothers, the sons of Muṭasîva. Prince Uttiya reigned ten years. 94. Eight years after the coronation (of Uttiya), the enlightener of the island attained Nibbâna. (The king) caused the funeral ceremonies to be performed to the east of the Tissârâma. 95. When the twelfth year (after his Upasampadâ) had been completed, Mahinda came hither; at the end of his sixtieth year he attained Nibbâna on the Cetiya mountain. 96. 97. When the enlightener of the island has at-

tained Nibbâna, king Uttiya, having ordered full vases, triumphal arches, garlands, and burning lamps to be prepared, erected a most excellent hearse which was worth seeing. (Thus) he paid reverence to the enlightener of the Island. 98. Both gods and men, Nâgas, Gandhabbas, and Dânavas, all were grieved and paid reverence to the enlightener of the Island. 99. When they had performed the ceremonies during seven days on the most excellent Cetiya mountain, some people spoke thus: „Let us go to the town, to the capital.“ 100. (Other people replied:) „There (in the town) is a great, fearful noise and uproar; let us here burn the enlightener of the island of Lankâ.“ 101. When the king heard what the crowd said, (he answered:) „I will erect a great Thûpa to the east of the Tissârâma“. 102. Carrying Mahinda, the enlightener of the island, together with the funeral hearse, (the people) together with the king, entered the eastern gate of the town. 103. Marching through the centre of the town, they left it by the southern gate, and performed great ceremonies during seven days in the Mahâvihâra. 104. Both gods and men erected a funeral pile of odoriferous drugs and placed it in the royal garden, (saying:) „Let us burn the virtuous one.“ 105. They took Mahinda, the enlightener of the island, together with the funeral hearse, circumambulated the Vihâra, and caused (the people) to pay reverence to the most excellent Thûpa. 106. The great crowd, leaving the Ârâma by its eastern gate, performed the funeral ceremonies at a place close by it. 107. They all, weeping, raising their clasped hands, ascended the pile, and bowing they set the pile on fire. 108. The great teacher having thus been burnt entirely, they erected a most excellent Thûpa which contained his relics, and Ârâmas at the distance of one yojana from each other. 109. After the funeral ceremonies for Mahinda, the enlightener of the island, had been performed, that place first received the name of Isibhûmi.



## XVIII.

1.<sup>1)</sup> At the present time there are other aged, middle-aged, and young (Bhikkhus), holders of the Vibhajja doctrine, preservers of the tradition of the Vinaya and of the Faith. 2. Learned and virtuous they illuminate this earth; by a conduct which conforms to the Dhutaṅga rules they shine in the island of Lankâ. 3. Many followers of Sakyaputta are here who well understand the true religion and (its) history. Truly, for the sake of many people the possessor of (supernatural) vision has appeared in the world; the Jina has dispelled the darkness and shown the light. 4. They whose faith is well and firmly grounded on the Tathâgata, leave all wretched states of existence and are born again in heaven. 5. And those who penetrate the constituent members of Bodhi, the organs (of spiritual life), the (ten) powers, attention, right exertion, and the complete system of (magical) powers, — 6. the holy eight-fold path which leads to the destruction of suffering, conquer the army of Death and are victorious in the world.

7. The younger twin-sister of queen Mâyâ, born from the same mother, kind like a mother, suckled Bhagavat. 8. (She was) called Mahâpajâpatî, known by the name of Gotamî, renowned, an original depositary (of the Faith), possessing the six (supernatural) faculties and the high (magical) powers. 9. The two chief female pupils were Khemâ and Uppalavannâ; (besides, there was) Paṭâcârâ, Dhammadinnâ, Sobhitâ, Isidâsikâ, — 10. Visâkhâ, Sonâ, and Sabalâ, wise Saṃghadâsî, and Nandâ, a guardian of the Dhamma and well versed in the Vinaya. These (Bhikkhunîs) who well knew the Vinaya and the paths (of sanctification), (lived) in Jambudîpa.

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1) The opening lines of this chapter were evidently intended to form the conclusion of a list of Theras which, however, is wanting in the Dipavamsa or at least in the MSS. we possess. Vv. 1. 2 exactly correspond to v. 44 which ends the great list of Therîs. Buddhaghosa gives in the Introduction of the Samanta Pâsâdikâ a list of Theras which he says is composed by the Porâṇâ (comp. Introd., pp. 2—5). This list presents a close resemblance to the list of Therîs contained in this chapter.

11. The Therî Samghamittâ, and wise Uttarâ, Hemâ, and Pasâdapâlâ, and Aggimittâ, Dâsikâ, — 12. Pheggû, Pabbatâ, and Mattâ, Mallâ, and Dhammadâsiyâ, these young Bhikkhunîs (these eleven Bhikkhunîs?) came hither from Jambudîpa. 13. They taught the Vinaya Piṭaka in Anurâdhapura. They (also) taught the five Collections (of the Sutta Piṭaka) and the seven Treatises (of the Abhidhamma).

14. Saddhammanandî, and Somâ, and also Giriddhi, Dâsiyâ, and Dhammâ, a guardian of the Dhamma and well versed in the Vinaya, — 15. and Mahilâ who kept the Dhutaṅga precepts, and Sobhaṇâ, Dhammatâpasâ, highly wise Naramittâ who was well versed in the Vinaya, — 16. Sâtâ, versed in the exhortations of Therîs, Kâlî and Uttarâ, these Bhikkhunîs received the Upasampadâ ordination in the island of Laṅkā.

17. 18. ... and renowned Sumanâ who well understood the true religion and (its) history, these Bhikkhunîs who were passionless and tranquil, the resolutions of whose minds were pure, who were firmly grounded in the true Faith and in the Vinaya, came together with twenty thousand Bhikkhunîs ..., honoured by illustrious, noble Abhaya. 19. They taught the Vinaya piṭaka in Anurâdhapura; they (also) taught the five Collections (of the Sutta Piṭaka) and the seven Treatises (of the Abhidhamma).

20. Renowned Mahilâ who well understood the true religion and (its) history, and Samantâ, the daughters of king Kâkavanna, — 21. and learned Girikâlî, the daughter of his Purohita, Dâsî and Kâlî, the daughters of a rogue, well versed in the whole of the sacred Scriptures (?), — 22. these Bhikkhunîs, well versed in the whole of the sacred Scriptures, unconquerable, the resolutions of whose minds were pure, who were firmly grounded in the true Faith and in the Vinaya, — 23. came from (?) Rohana together with twenty thousand Bhikkhunîs, honoured by illustrious king Abhaya. They taught the Vinaya piṭaka in Anurâdhapura.

24. Mahâdevî and Padumâ, illustrious Hemâsâ, Un-

nalâ, Añjalî, Sumâ, — 25. these Bhikkhunîs who possessed the six (supernatural) faculties and the great (magical) powers, came ... together with sixteen thousand Bhikkhunîs. 26. Honoured by illustrious king Tissa Devânapiya (?), they taught the Vinayapiṭaka in Anurâdhapura.

27. Mahâsonâ and Dattâ, wise Sîvalâ, zealous Rûpasobhinî, venerated Devamânuṣâ, — 28. Nâgâ and Nâgamittâ, Dhammaguttâ, and Dâsiyâ, and Samuddâ gifted with (supernatural) vision, who well understood the true Religion and (its) history, — 29. Sapattâ, Channâ, and Upâlî, excellent Revatâ, these were the highest among the Vinaya-studying Bhikkhunîs, the daughters of Somaṇadeva, — 30. Mâlâ and Khemâ and Tissâ, the highest among the preachers of the Dhamma, these taught the Vinaya first after the death of Abhaya (or: when the danger had disappeared?).

31. 32. Sîvalâ and Mahâruhâ who well understood the true Religion and (its) history, and had converted to the Faith many people in Jambudîpa, came hither from Jambudîpa together with twenty thousand Bhikkhunîs, invited by illustrious king Abhaya. 33. They taught the Vinayapiṭaka in Anurâdhapura; they (also) taught the five Collections (of the Suttapiṭaka) and the seven Treatises (of the Abhidhamma).

34. Sîvalâ together with queen Samuddanavâ, daughters of a king, wise Nâgapâlî, and clever Nâgamittâ, — 35. Mahilâ, a guardian of the Bhikkhunîs and well versed in the Vinaya, Nâgâ, and Nâgamittâ who well knew the true Religion and (its) history, these Bhikkhunîs then received the Upasampadâ ordination in the island of Laṅkā. 36. All these were high-born and renowned in the Doctrine, the most excellent ones among sixteen thousand Bhikkhunîs, acknowledged to be the leaders. 37. Honoured by Kuṭikanna (and by his son,) illustrious Abhaya, they taught the Vinayapiṭaka in Anurâdhapura.

38. Cûlanâgâ and Dhannâ, venerated Soṇâ, and renowned Saṇhâ who well knew the true Religion and (its) history, — 39. highly learned and wise Mahâtissâ, the

daughter of Gamika, Cūlasumanā, Mahāsumanā, and clever Mahākālī, — 40. illustrious Lakkhadhammā, honoured and high-born, wise Dīpanayā who was venerated in Rohana, — 41. renowned Samuddā who well knew the true Religion and (its) history, holders of the Vibhajja doctrine and of the Vinaya, who both were ornaments of the Sisterhood, — 42. these and other Bhikkhunīs received the Upasampadā ordination in the island of Laṅkā. (These Bhikkhunīs,) the resolutions of whose minds were pure, who were firmly grounded in the true Faith and in the Vinaya, — 43. learned, versed in the Tradition, free from evil passions, and illustrious, went out (attained Nibbāna) after having spread radiance, like fire-brands.

44. At the present time there are other aged, middle-aged, and young (Bhikkhunīs), holders of the Vibhajja doctrine and of the Vinaya, preservers of the tradition of the Faith. Learned and virtuous they illuminate this earth.

45. Prince Sīva reigned ten years; he established the Ārāma and the Vihāra of Nagarāṅgaṇa. 46. Prince Sūratissa reigned ten years; he constructed five hundred monasteries, a liberal, great, and meritorious deed. 47. Having conquered Sūratissa, the two Damila princes Sena and Gutta righteously reigned during twelve (twenty-two?) years. 48. Prince Asela, a son of Muṭasīva, put Sena and Gutta to death, and reigned ten years. 49. A prince, Elāra by name, having killed Asela, reigned righteously forty-four years. 50. Avoiding the four evil paths of lust, hatred, fear, and ignorance, this incomparable monarch reigned righteously. 51. (Once) no rain fell during a whole winter, summer, and the rainy season. (Then) continually the cloud rained, rain fell during seven times seven days. 52. There were three cases which the king decided<sup>1</sup>); (after that) rain fell only during the night and not in daytime. 53. A prince, Abhaya by name, the son of Kākavanna, whom the ten warriors surrounded, whose elephant

1) In the Mahāvamsa (p. 128) an account of these three cases is given.

was Kaṇḍala, — 54. put thirty-two kings to death and alone continued the royal succession. This prince reigned twenty-four years.

End of the Mahāvāra.

## XIX.

1.<sup>1)</sup> The king (Duṭṭhagāmani) built an exceedingly costly, quadrangular palace (the Lohapāsāda) of nine stories in height, at an expense of thirty koṭis. 2. (He also erected the Mahāthūpa, at the foundation of which the following materials were used:) chunnam work, great stones, clay, bricks, pure earth, a plate of iron, then marumba<sup>2)</sup>, — 3. small gravel, eight layers (?) of stones, twelve (layers?) of crystal and silver. 4. After the prince had caused these foundations to be laid, the Fraternity of Bhikkhus was called together, and the circle (of the base) of the Cetiya was described. 5. Indagutta, Dhammasena, the great preacher Piyadassi, Buddha, Dhamma, and Saṃgha, wise Mittanna, —

1) This chapter is very confused and fragmentary. However by comparing the Mahāvamsa it is possible to ascertain what the single verses refer to. Verse 1 relates to the great palace called Lohapāsāda which was erected by king Duṭṭhagāmani (comp. Mahāv., p. 165, l. 2). Vv. 2—4 contain a description of the different preparatory works for the construction of the Mahāthūpa built by the same king. There is nothing, however, to indicate the transition of the narrative from the Lohapāsāda to the Mahāthūpa; perhaps v. 10 which would answer to this purpose, originally belonged to the place between vv. 1 and 2. — Vv. 5—9 refer to the Bhikkhus present at the solemn inaugural ceremonies at the foundation of the Mahāthūpa (see Mahāvamsa, p. 171). — Vv. 11—17 refer to the acts of liberality performed by king Lajjitissa (Mah., p. 202), and to the history of his successors. — Vv. 18—20 give an account of the buildings erected by the seven great warriors of Abhaya Vaṭṭagāmani (Mah., p. 206). — Vv. 21—22 refer to Mahācūli Mahātissa, the successor of Vaṭṭagāmani (Mah., p. 208). The last verse relates to the death of Duṭṭhagāmani.

2) I cannot define the exact meaning of „marumba“. Turnour translates this word by „incense“ (Mah., p. 169), which is decidedly wrong. To me it seems to mean something like „gravel“. In the explanation of the tenth Pācittiya Rule, in the Sutta Vibhaṅga, I find the following passage which I give exactly according to the Paris MS. (*fonds Pāli* 6) which is written in Burmese characters: „pathavi nāma dve pathaviyo jātā ca pathavi ajātā ca pathavi. jātā nāma pathavi suddhapamsu suddhamattikā appapāsāṇā appasakkharā appakathalā appamarumpā appavālikā ...; ajātā nāma pathavi suddhapāsāṇā suddhasakkharā suddhakathalā suddhamarumpā suddhavālikā“, etc.



6. Anattana, Mahâdeva, learned Dhammarakkhita, Uttara, and Cittagutta, and clever Indagutta, — 7. the great chief Suriyagutta of prompt wisdom, all these fourteen (Theras) came from Jambudîpa to this country (when the foundation of the Mahâthûpa was laid). 8. (Besides these there were present) Siddhattha, Maṅgala, Sumana, Paduma, and also Sivali, Candagutta, and Suriyagutta, Indagutta, and Sâgara, Mittasena, Jayasena, and Acala, the twelfth of them. 9. (The person that held the circle by which the base of the Thûpa was described, and his parents, had the following auspicious names, viz.): Suppatitthitabrahmâ, the son, Nandisena, the father, Sumanadevî, the mother, these three lay persons. 10. (The king constructed) the Mahâthûpa, the most excellent Mahâvihâra, expending twenty (twenty-four?) invaluable treasures.

11. (King Lajjitissa,) having heard the precepts for the conduct of itinerant Bhikkhus, which were propounded by the Fraternity, gave medicaments for the itinerant Bhikkhus, for the sake of their comfort, ... 12. Having heard the well-spoken speech of the Bhikkhunîs, which had been delivered at the ... time (at Harikâla?), the royal lord gave to the Bhikkhunîs whatever they desired. 13. He constructed the Silâthûpa, a Vihâra on the Cetiya mountain, and the most excellent assembly hall which is called Jalaka.

14. (By the next king, Vattagâmani, a monastery) was constructed at the place where the Nigantha Giri had dwelt. (From this circumstance,) the appellation and the name of Abhayagiri derived its origin. 15. The five kings Âlavatta (Pulahattha!), and Sâbhiya (Bâhiya!), Panaya, Palaya, and Dâthika reigned fourteen years and seven months. 16. Prince Abhaya (Vattagâmani), the son of Saddhâtissa, put the Damila Dâthika to death and became king. 17. He erected the Abhayagiri (monastery) between the Silâthûpa and the Cetiya. This prince reigned twelve years and five months. 18. The seven champions of Abhaya constructed five Ârâmas. Uttiya and Sâliya, Mûla, Tissa, and Pabbata, Deva, and Uttara, these were the seven

champions (of that king). 19. The (warrior) called Uttiya constructed the (monastery) called the Dakkhiṇavihāra, Sāliya the Sāliyārāma, Mūla the Mūlāsaya, — 20. Pabbata the Pabbatārāma, Tissa constructed the Tissārāma, Deva and Uttara constructed the Devāgāra.

21. The son of Kākavaṇṇa, Mahātissa, the ruler of the earth, made an agreement to work for wages in the paddy fields, and gave (the money) to the tranquil, thoughtful Thera Summa. 22. Having made an agreement for full three years' labour at a (sugar-) mill, he bestowed a great donation of a thousand koṭis on the Bhikkhus.

23. Wise, enlightened Abhaya Duṭṭhagāmani, after having performed meritorious deeds, entered after the dissolution of his (human) body, the body of a Tusita god.

## XX.

1. The illustrious son of Kākavaṇṇa, known by the name of Tissa, built the Mahāthūpa (and) a Vihāra. 2. He ordered the most excellent Kallakālena monastery to be constructed; and many other Vihāras have been erected by Saddhātissa. 3. The number of the highly precious divisions of the Dhamma is eighty-four thousand; he paid reverence to each single division of the Dhamma separately. 4. Illustrious Saddhātissa constructed a beautiful palace with seven stories, and ordered it to be roofed with iron plates; — 5. 6. (hence) it first received the name Lohapāsāda (iron palace). He made a lump of glass (?). Around the most excellent Mahāthūpa he constructed a wall, decorated with figures of elephants, a beautiful enclosure; he (also) constructed a quadrangular tank (and gave it) for a certain time (to the Fraternity). 7. This prince reigned eighteen years. Having done many other meritorious deeds and distributed rich donations, this wise monarch after the dissolution of his (human) body entered the body of a Tusita god.

8. The son of Saddhātissa, known by the name of Thūlathana, constructed a great Ārāma, the Alakandara monastery. This prince reigned one month and ten days.

9. The son of Saddhâtissa, known by the name of Lajjitissa, governed nine years and six months. 10. He constructed a ....<sup>1)</sup> at the most excellent Mahâthûpa and established the most delightful Kumbhila Ârâma. 11. He built the Dîghathûpa to the east of the Thûpârâma; in the most excellent Thûpârâma he constructed receptacles cased in stone.

12. After the death of Lajjitissa his younger brother named Khallâtanâga reigned six years. 13. His commander-in-chief, Mahârattaka by name, put this Khallâtaka to death and reigned one day, a wicked, ungrateful person. 14. The younger brother of the king, called Vaṭṭagâmani, killed that wicked general and reigned five months. 15. (After that time) the Damila Pulahattha reigned three years, and the general Bâhiya two years. 16. Having killed this (king), Panayamâra reigned seven years. Having killed this (king), Palayamâra reigned seven months. 17. Having killed this (king), a person Dâṭhiya by name reigned two years. These five sovereigns belonging to the Damila tribe governed fourteen years and seven months in the interval (between the two parts of Vaṭṭagâmani's reign). 18. Then the glorious, great king Vaṭṭagâmani came back and having put to death the Damila Dâṭhika, gained the sovereignty himself. 19. This king Abhaya Vaṭṭagâmani reigned twelve years and in the beginning (before the above-mentioned interruption) five months. 20. Before this time, the wise Bhikkhus had orally handed down the text of the three Piṭakas and also the Aṭṭhakathâ. 21. At this time, the Bhikkhus who perceived the decay of created beings, assembled and in order that the Religion might endure for a long time, they recorded (the above-mentioned texts) in written books.

22. After his (Vaṭṭagâmani's) death Mahâcûli Mahâtissa reigned fourteen years justly and righteously. 23. This king, full of faith, having done many meritorious deeds,

1) Probably this passage refers to the three „pupphayâna“ mentioned in the Mahāvamsa (p. 201, l. 14), though I do not know how to explain or to correct the word used here (tilaṇcanam).

went to heaven after fourteen years. 24. The son of Vatta-gâmani, known by the name of Coranâga, reigned twelve years living like a robber. 25. The son of Mahâcûli, the prince known by the name of Tissa, reigned three years over the Island. 26. King Sîva cohabited with queen Anulâ; he ruled one year and two months. 27. A king from a foreign country, Vaṭuka by name, a Damila, governed one year and two months. 28. Then followed king Tissa, known by the surname „the wood-cutter“; he then ruled one year and one month. 29. (A person) called Niliya by name, known as the Damila king, ruled the kingdom and governed three months. 30. A woman, Anulâ, killed these excellent persons and governed four months over Tambapaṇṇi.

31. The son of Mahâcûli, called Kuṭikappatissa, constructed an Uposatha hall near the Cetiyapabbata monastery. 32. In front of the building he erected a beautiful stone Thûpa; there he planted a Bo branch and constructed a great structure (around the Bo branch?). 33. He built a bath . . . for the Bhikkhunis. He also made a fence round the Padumassara garden. 34. He caused a ditch to be dug for the protection of the town, and a wall to be constructed full seven yards (in height). 35. He (also) caused the ponds Khema and Dugga to be dug (which he gave) for a certain time (?) (to the Fraternity). He (also) caused the Setuppala well and the beautiful Vannaka dike (?) to be constructed. This prince reigned twenty-two years.

## XXI.

1. Prince Abhaya, the son of Kuṭikappa, went to visit the Fraternity (?) in the beautiful Mahâthûpa. 2. The (Bhikkhus) who had subdued their passions and obtained self-control, who were spotless and pure of heart, recited (the Dhamma) in the relic room in honour (of the relics). 3. The king, when he heard them reading in the delightful relic room, walked round the Thûpa; but he could not see them at any of the four gates. 4. The royal ruler

of men, having paid in every way reverence to the most venerable recitation, thus thought: „Were do they read? 5. They do not recite at the four gates nor outside; surely the wise men read in the relic room. 6. I also desire to see the most excellent relic room, I will hear the recital and see the Bhikkhu fraternity.“ 7. Sakka, the king of gods, when he perceived the desire of the king, appeared in the relic room and thus addressed the Theras: 8. „The king, venerable sirs, desires to see the relic room.“ For the sake of the preservation of his faith they conducted him into the relic-room. 9. As the king beheld the relic-room, wisdom arose in his mind; he raised his clasped hands and worshipped the relics and made great offerings during seven days. 10. He seven times made most excellent offerings, prepared with honey. He seven times made priceless offerings of ghee (?), — 11. and (also) duly seven times other (?) offerings. Seven times he made offerings of lamps, repeating them, — 12. and seven times beautiful offerings of flowers. During seven days he made offerings of water full (of flowers), and during seven days offerings of (common) water. 13. He ordered a priceless net-work of corals to be made, covering the surface of the Mahâthûpa as if it were dressed in a garment. 14. He made strong pillars for placing lamps around the foot of the Thûpa, and got a tube filled with ghee; then he ordered the lights seven times to be lit. 15. He caused a tube (to be laid) around the foot of the Thûpa and to be filled with oil, and ordered the oil-lamps fourteen times to be lit. 16. Having caused (a tube?) to be filled with scented water, he fixed mats at the top (of the Thûpa); (on these) he caused handsfull of blue lotuses to be scattered; this offering was made seven times. 17. Having dug a channel (from the Thûpa) to the Khema pond (which was situated) to the west of the Thûpa, he made there a water offering. 18. An entire Yojana around (the Thûpa) he caused flowers to be planted, and made a flower thicket at the most excellent Mahâthûpa. 19. The prince, having collected flowers covered with opening buds,



made a flower thicket fourteen times. 20. Having gathered various flowers, he constructed seven times a flower-pillar with a terrace and an enclosure. 21. He saw ... of various shapes, ornamented ...; the prince made them similar in shape. 22. He ordered chunnam work to be executed at the most excellent Mahâthûpa. Having celebrated the coronation (of the Bo tree?), he held a festival connected with the execution of chunnam work (at the buildings around the Bo tree?). 23. Sakyaputta, the great hero, penetrated the whole Truth near the Assattha tree (and became?) the supreme (Buddha?). 24. Of this Bo tree which stood in the delightful Meghavana garden, illuminating the island, the prince held a coronation and a bathing festival. 25. The Bhikkhu fraternities who bring happiness (to the people), after having spent the rainy season (in the prescribed manner), celebrated the Pavâraṇâ ceremony; (the king) bestowed on them a Pavâraṇâ donation in order to show his liking for the Pavâraṇâ ceremony. 26. He bestowed a donation of sandal wood on the Bhikkhu fraternity, the most excellent assembly. To the most excellent Mahâthûpa he made the donation of a great kettle-drum. 27. ... dancers and acrobats in auspicious attitudes (?), all ... He constructed ... and made a donation of it to the Mahâthûpa. 28. At the full moon day of the month Vesākha the Sambuddha was born; he celebrated a festival twenty-eight times in honour of this month. 29. Between the two monasteries of the delightful Mahâmeghavana and of the most excellent Thûpârâma he constructed an Uposatha hall. 30. He did many other meritorious acts and distributed rich donations. This prince reigned twenty-eight years.

31. Prince Nâga, the son of Kuṭikanna, made bricks and other things (?) of costly substances in the most excellent (Ambatthala Thûpa?), — 32. and erected seats for the Dhamma preachers everywhere in the beautiful Ambatthala Thûpa. He made a great offering called Giri-bhaṇḍagahana. 33. As many wise Bhikkhus were in Laṅkāḍîpa, he gave a robe to each one of the Bhikkhu con-

gregation, of the most excellent assembly. This prince reigned twelve years.

34. Âmaṇḍagâmani, the son of Mahādâṭhika, known by the surname Abhaya, caused a well and also the Gâmenditalâka to be dug. 35. He constructed the Rajatalena (Vihâra). Over the Thûpa, in the most excellent Thûpârâma, he constructed a double canopy made of silver. 36. In the two most excellent palaces of the Mahâvihâra and of the Thûpârâma, he completely constructed treasuries and treasure-caves. 37. He also interdicted the destruction of animal life in the territory of Tambapaṇṇi. This prince reigned nine years and eight months.

38. His younger brother, known as king Kanirajânu, reigned full three years. 39. The royal son of Âmaṇḍagâmani, known as Cûlâbhaya, constructed the most excellent Gaggârâra. 40. King Cûlâbhaya reigned one year. A woman called Sivalî, known by the surname Revatî, — 41—43. the daughter of king Âmaṇḍa, reigned four months. The son of Âmaṇḍa's sister, Ilanâga by name, removed this Sivalî and reigned in the town. King Ilanâga, the destroyer of his enemies, having heard the Kapi-Jâtaka, ordered the Tissa and Dûra ponds to be dug. This king reigned six years in the island of Lankâ. 44. The king called Siva, known by the surname Candamukha, constructed the Manikârâma (Manikârâgâma tank?) near the monastery called Issara. 45. The queen-consort of that king, known by the name of Damilâdevî, bestowed her own revenues from that very village on that Ârâma. This king reigned eight years and seven months.

46. King Tissa, known by the surname of Yasalâla, governed eight years and seven months<sup>1)</sup>. 47. King Subha, the son of a doorkeeper, constructed the Subhârâma and the delightful Villavihâra. 48. Likewise he constructed hermit's cells which were called after his own name. This king governed six years over his kingdom.

1) According to the Mahāvamsa: seven years and eight months.

## XXII.

1. King Vasabha constructed in the Cetiya-pabbata monastery ten Thûpas, a most glorious deed by which high reward is to be gained. 2. In the Issariya Ârâma he constructed a delightful Vihâra (and) a pleasing and delightful Uposatha hall. 3. He also ordered a large kettle-drum to be made for the most excellent Mucela monastery. Every three years he gave six robes (to each monk). 4. Throughout the whole of Laṅkā-dîpa he repaired dilapidated Ârâmas. Everywhere he constructed residences and made most precious offerings to the pious (Bhikkhus). 5. In the most excellent Thûpârâma he constructed a relic-chamber; full forty-four times the king held (Vesākha) festivals. 6. In the Mahāvihâra, in the Thûpârâma, and in the Cetiya-pabbata monastery, at each of these places he ordered a thousand oil-lamps to be lit. 7. 8. The eleven tanks (formed by this king were) the Mayanti, the Râjup-pala tank, the Vaha, Kolamba, Mahānikkha-vaṭṭi tank and also the Mahârametti, the Kehāla and Kāli tanks, the Jambuṭi, Cāthamaṅgana, and Abhivaḍḍhamānaka tanks.

9. 10. He also constructed twelve irrigation canals in order to augment the fertility (of the land). Various meritorious acts he did; he made a wall and a ditch around the town with towers at the gates, and a great palace. He ordered lotus-ponds to be dug at different places in the town, the capital. 11. The most eminent king conducted water by means of an underground aqueduct (to those ponds). This ruler governed forty-four years.

12. The son of Vasabha, known as Tissa, the royal lord, ordered the Ârâma called Maṅgala to be constructed. He reigned straightway (after his father's death) three years over the Island.

13. Tissa's son, Gajābhukagāmani, caused a great Thûpa to be built in the delightful Abhayârâma. 14. This royal chief constructed the pond called Gāmani, according to the wishes of his mother; this lord (also) ordered the Ârâma called Rammaka to be built. He ruled twenty-two years over the Island.

15—17. The ruler of Tambapañni called king Mahallanāga caused the Sajjīlakandakārāma, the Goṭapabbata in the south, the Dakapāsāna Ārāma, the Sālipabbata Vihāra, the Tanaveli (Vihāra), and in Rohana the Nāgapabbata (Vihāra) and the Girisālīka Ārāma to be constructed. Having reigned six years he reached the end of his life and died.

18. 19. The son of Mahallanāga, known by the name of Bhātutissa, caused for the sake of (re-)establishing the Mahāmeghavana garden, a wall fence with towers at the gates to be constructed (around it); this king also founded the Vara-Ārāma (Gavara-Ār.?). 20. Having caused the pond called Gāmani to be dug, Bhātutissa, the lord (of the Island), gave it to the Bhikkhu fraternity. 21. He (also) ordered the pond called Randhakaṇḍaka to be dug. In the delightful Thūpārāma he constructed an Uposatha hall. 22. This king bestowed a great donation on the Bhikkhu fraternity. He reigned twenty-four years over the Island.

23. His younger brother, well known by the name of Tissa, erected an Uposatha hall in the delightful Abhayārāma. 24. He constructed twelve edifices within (the limits of) the most excellent Mahāvihāra. In the Dakkhīnārāma he built a Vihāra and a Thūpa. 25. Many other meritorious acts he did in honour of the blessed religion of the Buddha. He reigned eighteen years.

26. The sons of Tissa's own body, two brothers worthy of royal dignity, reigned as rulers three years over the Island.

27. Vaṅkanāsikatissa reigned three years in Anurādhapura, a king of proper and meritorious conduct. 28. After the death of Vaṅkanāsikatissa his son Gajābāhukagāmani reigned twenty-two years. 29. After Gajābāhu's death the father-in-law of that king, Mahallakanāga, reigned six years. 30. After the death of Mahallanāga his son Bhāṭikatissa reigned twenty-four years over Laṅkā. 31. After Bhāṭikatissa's death his younger brother Kaniṭṭhatissa reigned eighteen years over Laṅkādīpa. 32. After the death of Kaniṭṭhatissa his son, known by the name of Khujjanāga, reigned two years. 33. Kuñjanāga, the younger

brother of Khujjanâga, put his royal brother to death and reigned one year over Laṅkā.

34. Having gained the victory (over Khujjanâga), Sirinâga reigned nineteen years in the most excellent Anurâdhapura over Laṅkā. 35. The king called Sirinâga by name made an offering of a garland of costly substances to the Mahâthûpa and erected a parasol over the Thûpa. 36. He constructed an Uposatha hall, the most excellent Lohapâsâda. This prince reigned nineteen years.

37. The son of Sirinâga, the royal lord called Abhaya, gave two hundred thousand silver pieces to the Bhikkhu fraternity. 38. At the most excellent great Bo tree he constructed a stone ledge. This king governed twenty-two years. 39. His younger brother, known as king Tissaka, erected a most excellent parasol over the Abhayârâma and over the Mahâthûpa. 40. In the delightful Mahâmeghavana and in the beautiful Abhayârâma, at both most excellent Vihâras, he constructed a golden Thûpa. 41. Having heard the Gilâna discourse (of Buddha) which was preached by Thera Deva, he gave medicaments for the sick and (constructed) five most excellent residences (for the Saṃgha?). 42. Having seen a portent in the night, (he constructed) the Dassamâlini Ârâma; near the delightful Bo tree he erected figures formed by lamps.

43. In the reign of that king they proclaimed many wrong doctrines; proclaiming captious doctrines they ruined the religion of the Jina. 44. The king, when he perceived that wicked Bhikkhus ruined the religion of the Jina, together with the minister Kapila subdued those wicked ones. 45. Having destroyed these captious doctrines and caused the (true) religion to shine, he gave (to the Fraternity) the Hatthapaṇṇika (Sattapaṇṇika?) palace and (caused) boiled rice (to be provided) in the Meghavana. This royal ruler governed twenty-two years.

46. Tissa's own son, known by the name of Sirinâga, reigned full two years over the Island. 47. This Sirinâga constructed an enclosure around the great Bo tree and also a beautiful pavilion.



48. (The king) called Asaṅgātissa (Saṃghātissa) fixed golden parasols over the most excellent Mahāthūpa, on the top of the Thūpa. 49. (He also constructed) of jewels a Thūpa of the shape of a flame at the most excellent Mahāthūpa, and in connection (?) with that work he also brought offerings. 50. (Having heard) the Andhakavinda Suttanta<sup>1</sup>), which was preached by Thera Deva, this victorious king ordered rice-milk continually to be distributed at the four gates (of the town).

51. Vijayakumāra<sup>2</sup>), the son of Sirināga, reigned after his father's death one year.

52. Saṃghātissa reigned four years; he fixed a parasol and goldsmith's work on the Mahāthūpa.

53. King Saṃghabodhi by name was a virtuous prince; this king reigned two years. 54. This victorious king ordered rice-milk continually to be distributed in the delightful Meghavana garden, and in the most excellent Mahāvihāra he constructed a room where food was distributed by tickets.

55. The king called Abhaya, known by the surname Meghavanna, constructed a stone pavilion in the most excellent Mahāvihāra. 56. 57. To the west of the Mahāvihāra he built a cloister for monks given to meditation. He (also) constructed an incomparable stone altar around the Bo tree and ordered a trench to be made, lined with stones, and a very costly triumphal arch. In the most excellent Bo tree sanctuary he erected a throne of stone. 58. Within the Dakkhinārāma he constructed an Uposatha hall. He distributed a great donation to the fraternity of Bhikkhus, the most excellent community. 59. The king, having constructed a royal palace, a great, delightful building, gave it to the Bhikkhu fraternity and then received

1) This discourse of Buddha which contains praises of those who provide rice-milk for the Fraternity, is contained in the Mahāvagga of the Vinaya-Pitaka, VI, 24.

2) The stanza treating of Vijaya is interposed between two sections which refer to king Saṃghātissa's reign. The confusion seems brought on by an injudicious employment of different sources; I do not believe that we ought to alter the succession of these verses.

it back. 60. In the Meghavana garden the king also celebrated a Vesākha festival. He reigned thirteen years.

61. The son of Meghavanna was king Jetṭhatissa; this royal lord reigned over the island of Tambapanni. 62—65. In the most excellent Mahāthūpa he offered a very costly jewel. Having built a palace covered with iron and offered to it that most excellent jewel, the chief of men gave (to that palace) the name „Maṇipāsāda“ („palace of the gem“). Having constructed the Pācīnatissapabbata Ārāma, the ruler of men called Tissa gave it to fraternity of Bhikkhus. The ruler of the earth, the chief of men, having ordered the Ālambagāma pond to be dug, held festivals (there) during eight years. This king reigned ten years over Tambapanni.

66. After Jetṭhatissa's death his younger brother, king Mahāsena, reigned twenty-seven years. 67. This king once thought thus: „There are two kinds of Bhikkhus in the Religion (of Buddha); which of them hold the right doctrine and which hold the wrong doctrine, which are modest and which are shameless?“ 68. When thinking about this matter and searching after modest persons, he saw wicked Bhikkhus who were no (true) Samaṇas and (only) looked like (Samaṇas). 69. He saw people who were like stinking corpses, and in behaviour like blue flies, wicked persons, who were no (true) Samaṇas and (only) looked like (Samaṇas), — 70. Dummita and Pāpasaṇa and other shameless men. He went to those wicked Bhikkhus and asked them about the sense (of the Religion) and the doctrine. 71. Dummita and Pāpasaṇa and other shameless men secretly consulted in order to mislead the pious (king). 72. These wicked, infatuated men taught that (computing) the twenty years (required for) the Upasampadā ordination from the conception, which has been admitted (by Buddha) in (the story about) Kumārakassapa<sup>1)</sup>, is not allowable. 73. The practice of (wearing) ivory (fans)<sup>2)</sup>

1) Mahāvagga, I, 75.

2) I have translated this passage according to the indications given in the Mahāvamsa Tīkā (see the quotation in the footnote, p. 113), although

which has not been admitted in the story about the Chabbaggiyas, these shameless, idle (?) teachers taught to be allowable. 74. Regarding these and other matters many other shameless Bhikkhus, without a reason, for the sake of their own advantage, taught that (the true doctrine) was a false doctrine.

75. Having performed through his life, in consequence of his intercourse with those wicked persons, evil as well as good deeds, this king Mahāsena passed away (to another existence) according to his actions.

76. Therefore one should fly far from intercourse with wicked men, as from a serpent or a snake, and self-controlled one should perform acts of benevolence as long as his existence lasts.

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I do not know any story in the Vinaya mentioning the Chabbaggiya Bhikkhus, which relates to the use of ivory fans. There is in the Khuddakavattukhandha (Collavagga, V, 23, 1) a precept which implicitly excludes the use of fans made of ivory („*anujānāmi bhikkhave tisso vijāniyo vākamayaṃ usiramayaṃ morapiñchamayaṃ*“). I think that this is the passage alluded to, though the Chabbaggiyas are not expressly mentioned in it; in the short stories which precede and follow this one, most frequently mention is made of the transgressions of the Chabbaggiyas, so that the expression „Chabbaggiyānaṃ vatthu“ may have been extended to this passage also, by an inaccuracy which scarcely will be deemed strange.

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1) According to the Mahāvamsa: 9 years and 8 months.

2) 6 months according to the Mahāvamsa.

3) According to the Mahāvamsa: 7 years and 8 months.

4) In the Mahāvamsa, Tissa and Abhaya are transposed, and to Abhaya only eight years are given.

